

DAVID'S DESIRE

TO GOE TO CHVRCH: AS IT

was published in two Sermons
in St MARY'S in
OXFORD.

The One, the Fifth of November, in the Afternoone
to the Vniversitie, in the Yeare of our Lord
God 1609. the Other, on *Christmas*
Day next following, to the Pa-
rishioners of that
place.



Bafl.in PGL115.psg.210.

* Ακούετε ἐν τῷ ἑκκλησίᾳ πνευματικοὶς, ὅτι οὐκ ἐστὶν καιροὶς ἀναγενομένοις, τὰ ἄλλα ἐν τιμῇ τοῦ σώματος ἀποφθεῖναι, ὅτι καὶ τὸς ἐν ᾧ καταδύσκει ἐν μίση τῇ ἐκκολλημένῃ, τῇ ἐν τῷ ἐκκλησίᾳ ἐν ὅθι.

Harken all ye that refuse to frequent the Church, betaking your selves [wholly] to your home devotions, miserable Fragments as you are, of that precious Body [of Christ] and *learn*, that your Prayers, and Devotions, ought to be performed in the midst of **IERUSALEM**, that is, in the midst of the **CHURCH** of God.

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TO THE RIGHT WORSHIPFULL

M^r D. BLENCOW, D^r of the *Civill Law*, and

Provoost of ORIEL COLLEGE in Ox-

ford: and to the FELLOWS, FELLOW-

COMMONERS, and STU-

DENTS there:

As also

TO THE REST OF THE RIGHT WOR-

SHIPFULL, WORSHIPFULL, AND

Others, of the *Parish* of *S^t Maries*, *Grace*,

and *Peace* from God our Father,

and from the Lord Je-

sus Christ.



IGHT Worshipfull, & you the

rest Beloued in our Lord. That

which the Apostle S^t Peter said

concerning *wives* of being sub-

iect to their *Husbands*, that e-

ven they which obeyed not the

word, might without the word have

beene wonne by the conversation of the *wives*, while they

beheld their pure conversation which was with feare:

may with good congruencie be said to Protestant Chri-

tians, of often frequenting Church-Service, that even

they which obey not the word (I meane Roman Ca-

tholicks) may without the word be wonne by the con-

** 1. Pet 3. 1.*

*b Etiam de for
te nunc venio in
dubium miser.
Terent. Adelph
Act 2. Sc. 2.
* 1. Tim. 4. 16*

versation of such *Protestants*, while they beheld our
pure conversation, which is, or ought to be, with *fear*.
Howbeit such hath bene the *Coldnesse* of a many in
this kinde, the *Aversnesse* of others vnlesse there bee
Sermons too, the *Conuenance* of some *Pastors*, & loo-
thing their Flocks in this *Fault*, that the People who
by their conversation should haue converted others
vnto vs, are themselves now in these daies converted
vnto them, and a many of vs the *Ministers* that ho-
ped of much *Interest* of bringing *Soules* vnto God,
stand now in doubt of losing the very *Principall* it
selfe. I pray God, *c* saith the Apostle in a case of lesse
moment, *that it may not be laid to their charge*. Doubt-
lesse among al the oversights to be laid to the charge
of vs *Protestants*, this of frequenting Gods *House* no
better, is not the least, especially now in these times
when the Lord our God hath done so miraculously
so much for vs, and when his Honour (as it were) lies
at the stake, and the Fruit that we bring forth, makes
his *Name* (I would I might not say) *blasphemed among*
the Papists.

The consideration hereof, Right deare, & dearly
Beloued in the Lord, hath caused me as at the first; so
preach these two Sermons, the *One*, to the *Vniuersi-
ty*, the *Other* to *Your selues*: so now to set *Both* forth
only & wholly to *Your selues*, that as *One* of them was
the very first *Sermon*, that ever I preached vnto you,
since I came to be your *Pastor*, so it might remain vnto
you for ever hereafter as a testimonie of my *Care* of
you, and not perish with me when I am gone, as did a
many good Words in this kinde with my worthy
Predecessour Mr *Wharton*.
Were

Were this your Parish of that nature that others be, and the Pulpit not so often, and necessary to bee supplied by the *Vniuersitie* as it is, perhaps I would speake thence vnto you more often then I doe, but since I cannot what I would, I will now doe what I can, even preach vnto you ^d by writing; & it grieueth me not (as ^e speakes the Apostle) to write the same things to you, and for you it is a sure thing.

^d *Euangelio-
mann & scrip-
tion, Raynol.
de Rom. Basil.
Idol. Epist. ad
Cecili. Euseb.
Phil. 3. 10*

When our Saviour was risen againe from the dead, and *Mary Magdalen*, and the other *Mary* came to see the Sepulchre; and by reason of the Angels countenance that had descended from heaven, it should seeme they were somewhat frightened, Feare yee not, ^f saith the Angell, for I knowe that yee seeke *Iesus* which was crucified: hee is not here for he is risen, as hee said, Come see the place where the Lord was laid, And goe quickly, and tell his Disciples that hee is risen from the dead, and behold he goeth before you into Galilee, there yee shall see him: **LOE, I HAVE TOLD YOU.** I doubt not Beloued, but that a Many of you are as desirous to find **JESVS**, as ever those Women were, especially in this Age when so many Romish Cole-black Catholics, so many English Browne Schismatickes, so verifie our Saviours Words; **Loe, here is Christ, or Loe, he is there,** as it is in *S^t Marks Gospel*. I know, I am not fit to be likened to the Angell, but yet may I say what the Angell did; **Loe, I haue told you,** and as our Saviour ^d said in another case of *Iohn the Baptist*; *And if you will receaue it, this is Elias*: so I in this case, if yee will receaue it, this is the Truth I haue here deliuered in these Sermons. Wherefore as the Prophet *Esay* ⁱ said

^f *Mat. 28. 10.*

^e *Mark. 13. 27.*

^h *Mat. 11. 14.*

ⁱ *Esay. 30. 21.*

to the Jewes, *Thine eares shall heare a word behind thee, saying, This is the way walke yee in it, when thou turnest to the right hand, and when thou turnest to the left*: so assure your selues that now in this Age when there is so much turning to the *Right Hand*, and to the *Left*, this is the *Word* your eares haue heard, and Ingeniously professe, that after so many yeares spent in this famous *Vniuersitie* in reading *Old & New Writers* and some in *France*, if either of the other *Waies*, or any other had appeared vnto me better, for the better directing of your *Soules*, or doubtlesse I would haue proclaimed it to You vpon the *House-top*, hauing had so many opportunities, or I would at leastwise at this time haue vterly abstained from Printing *This*: a Labour (beleue me) not the least, & now as the World goeth, not so necessary to be vndertaken.

I had purposed here to haue put you in mind, of the place of aboad God hath given you, even in the *Eye* of this *Vniuersitie* (the *Vniuersitie* the *Eye* of the Land) as though his meaning were, you should be Examples to all about you, how they also like yourselves should frequent his House: of Church-Service and of Sermons, how they are both (if well performed) like *Rabel*, & *Leah* (but *Leah* without a blemish) which * *twaine* did build the house of *Israel*, & multiplied the heires of the promised Land: of being to bee as loath to loose the *One* at any time whatloeuer, as a many are, or seeme to be, to loose the *Other*, the profit being incomparable that accreweth vnto vs by either: of being much more hard to *Pray*, then it is to heare a *Sermon*, and therefore how it behooueth vs

to

* Mat. 23. 15.

* Ruth 4. 11.

we come the oftner to Gods *Haus*, to shew our wil-
 lingnes to vndergoe the greater paines in Gods Ser-
 vice; but I am now, even very ^o now, surpris'd with ^o *Obad. 15.*
 the Newes of *Her* Death, who was wnto mee in her ^{1612.}
 Life, the onely *Jewel* of this World. I had well hoped ^{1. Multitudo ha-}
 that *She* also should haue had the perusing of these ^{bita, virilis fide,}
 Sermons, and haue seene in *S^t Austens* Mother (twise ^{enili secundate,}
 mentioned in the Former of them.) a true Resem- ^{materna chari-}
 blance of her selfe. Besides, that *She* her selfe was a ^{late, christiane}
 principall Cause and Occasion of publishing them ^{pietate. Aug.}
 in this sort. But God hath now disposed other- ^{Confess. 19 c. 4.}
 wise, and giuen her the Place already, which this ^{in Ka d' m' r}
Booke would but haue guided, and directed her vnto, ^{duo h' d' r' r}
 and well am I worthy to loole the benefit of so good ^{p' i' d' r' a' s}
 a Reader as *She* would haue beene, who haue suffered ^{o' e' r' b' a' d' d' a' r}
 it so long to lie hidden by me as it hath. O my deare &
 worthy Mother, what shall I say concerning thee? I
 might say of thee as *S^t Austen* said of his Mother, ^{an' l' i' o' p' m-}
 thou wert of a womanly cariage, but of a manly faith, thou ^{o' e' r' b' a' d' d' a' r}
 wert fraught with an aged tranquillitie of mind, with ^{an' l' i' o' p' m-}
 motherly loue, & *Christian* affection. I might say of thee ^{an' l' i' o' p' m-}
 as *Nazianzen* said of his ^m Mother: As the Sun beames ^{an' l' i' o' p' m-}
 are faire and cleere in the morning, and grow brighter, &
 warmer towards Noone, even so my Fathers Wife, ^{an' l' i' o' p' m-}
 shewing forth the pleasant first fruits of Godlines at the ^{an' l' i' o' p' m-}
 beginning, afterwards shined forth with greater light. I
 might say of thee as did *S^t Ambrose* of the Mother in
 the *Maecabees*, O truest Mother, stronger than *Ada-*
 mant, sweeter then Honey, more fragrant then the Rose
 but I will now say nothing of thee, only this will I say
 of my selfe, I that haue said so much vpon the *Seauen*

¶ I went hea
rily as one that
mourneth for
his Mother. Ps.
137. 14.

& twentieth Psalm the Fourth verse, the Subject of this
Booke: must turne me now vnto another Text, and
meditate another while vpon the *Fine and thirty*
Psalm the *fourteenth* verse, the Proiect, it may be
of another Booke.

Pardon me, Beloved, if I haue (as you see) thus ab-
ruptly left you awhile, and paid the Tribute of these
few Lines to the true *Soueraigne* of my *Loue*, I now
returne vnto You againe, & speake againe vnto You
in that which hereafter followeth, and which, as (in
part) you haue heard already, so shall you now both
heare, and see.

Your nolesse loving, then
beloved Pastor,

IOHN DAY.



DAVIDS DESIRE TO GOE

to Church, the first Sermon.

Gun-Pow-
der Treason
Day. No.

vemb. 5.

1609.

2 Sam. 7. 1.

Psal. 132. 1.



It is recorded of King David, Right
Worshipfull, Men, Fathers, & Bre-
thren, beloved in our Lord & Savi-
our, that when he sate in his owne
House, and the Lord had given
him rest from all his Enemies round
about him, how he desired as *S. Ste-
phen* speaketh, *Acts. 7. 46*, that hee
might finde a Tabernacle for the God
of Jacob. I will relate it to you in Davids Words. Lord
saith David, or whosoever else was the Author of this
Psalme, Lord, saith he, remember David, and all his trouble:
how he swore unto the Lord, and vowed a vow unto the Al-
mighty God of Jacob. I will not come within the Tabernacle
of my house, nor climbe vp into my Bed, I will not suffer mine
eyes to sleepe, nor mine eyelids to slumber, neither the temples of
my head to take any rest, untill I finde out a place for the
Temple of the Lord, an habitation for the mighty God of Ja-
cob. All this in the Second of Samuel the Seaventh Chap-
ter, and second verse, is thus epitomised: The King said,
unto Nathan the Prophet, Behold now, I dwell in an house of
Cedar trees, and the Arke of God remaineth within the cur-
taines. His meaning was, that since all fell out so favou-
rably, with such correspondence to his desires, since hee
had so much rest from all his Enemies, and God was the
Author of all this, he would now be gratefull againe to
that God, not so much in Words, which are but winde, as
in very truth and reall deedes, such as might be Testimon-
ies thereof both to the time then present, and to after An-
ges that were to come. Behold now, I dwell in an house of
Cedar trees, and the Arke of God remaineth within the cur-
taines. It was, as if hee had said, God hath bestowed an

B

House

David's desire to goe to Church

House on me, I will bestow an House on him too, he hath given me rest from all mine Enemies, I will giue him a kinde of rest too, he shall not be from *Tent to Tent*, and from *Habitation to Habitation*, as he hath beene hetherto. A princely Minde & Meditation, a resolution fit for him who was to be the Man after Gods owne heart, as *Samuel* all the Prophet spake of him.

*M^r D Rives
Warden of New
Colledge,*

The former part of this Day now newly spent & gone, hath by the silver Tongue of one of the chiefest & *swetest Singers* in this our *Israel* put vs in minde of like Benefits received on our parts from God above; *of setting* at home here in our owne Houses, every of vs vnder our *owne King*, of a singular Rest given vnto vs from al our Enemies round about vs. This day, this very Day, it was more then miraculous that God did for vs, it was in truth a heape of Miracles, as *First*, the preserving of our Bodies & Goods; *Secondly*, the prolonging of our liues; *Thirdly*, the saving of our whole Realme; *Fourthly*, the protection of true Religion; and all these then and at that time, when *Susety* it selfe might safely haue sworn that shee for her part could not haue saved vs. *David* on a time neere to danger spake most significantly when speaking of it vnto *Jonathan*, *As the Lord liueth, & as thy soule liueth* *saith he, there is but a step betwene me and death. Anacharis* the *Scythian* speaking of those that sayled by Sea, and hearing that a Ship was but foure fingers thicke at the most, *then are there but foure fingers*, *saith he, betwene them and death.* At another time being demanded who were more in number the Living or the Dead: *tell me first*, *quoth hee, among whether of them, you reckon those that trauell by sea:* his meaning was that howsoever they seeme to liue, to mooue, & haue a being, yet they might with good congruity be accounted even for dead, for *Nothing so full of casualties as the Sea*, and that in the turning of an hand.

1. Sam. 30. 3.

*Diog. Laert.
in Anacb.*

*Diog. Laert.
ib.*

*Nihil tam ca-
pax fortuito: n-
quam mare.
Tacit. Annal.
lib. 14.*

Vpon how ticklish rearmes wee stood this very Day
when

when time^k was, the more we muse of it, the more wee ^{Novemb. y.} may, and how might all and every of these Speeches here 1603. rehearsed, haue beene verified of vs. A *Strip* of that wretched Miscreant might irrecoverably haue laid all our Honour in the dust, a very *Finger* of his might haue done it. Our Adversaries abroad that saw the Case wherein wee stood, how did they *Newse* it to one another that wee might be now accounted dead. *A¹ Terrible Blow* was now at hand, we had all and every of vs but one *Necke*, & that *Necke* of ours was now on the Blocke. The horror whereof if we would conceiue, let vs but imagine another *Fangs* in some one of the Vaults hereabouts, as many *Barrels*, as much *Powder*, and that which then *Matched* both *Barrels* and *Powder*. Doubtlesse we are never better affected vnto God then when we pray. We are now in the House of *Praier*, & *Prayer* you know, was the last, the very last thing we did, yet should we all of vs now miscarry, & in this very instant of time be snatcht out of the World and haue the sudden death of those of whom *Eliah* in *Iob* ^{m Iob. 34. 30.} speaketh, *Memento moriuntur*, they are gone in a trice, ^{Temel.} or as speaketh theⁿ Apostle *S. Paul*, *In momento*, in *istis oculis*, in a momēt, in the twinckling of an eie, how vnpreparedly might we all goe to appeare before that Throne where this Day wee shoulde receiue every of vs our last Doome. And yet wee are but a *Handfull* to the^o House. ^{• See the B. of Linc. Answer to a Namelesse Cathol. p. 360. 361.} full of them that shoulde haue miscarryed, and yet they though well affected no doubt, as men in *Ciwill Affaires* might be, yet somewhat perhaps behinde our selues in respect of the *Soules* businesse we are about.

But it is not now of this Point I point now to speake, my intent and purpose is to speake of the *Thankesfulnesse*, and *Gratitude*, we are to performe to God for this, not so much in Words, which are but Winde, as in very truth & reall deedes, such as may be testimonies thereof both to these times now present, & to after Ages that are to come. What hath the Lord preserved our honor? Wee will also

2 Ps. 107. 41. preserve his. Hath he made our Households like ? Flocks of Sheep? We will endeavour in like manner to furnish al. so his House : bee it early, be it late, it shall not for our parts, be so naked, as it hath beene hetherto.

To the producing of which effect in every of vs here present, be we of the one *Corporation*, or of the Other, of the One, or Other *Sex*, I have at this time brought vnto you a certaine Passage of *Davids* Psalmes, that as *David* is the Man who puts vs in minde of this Gratitude, so he might instruct vs in the Manner to, how this Gratitude should be perfourmed, not in finding out *New Places* for the Temple of the Lord, *New Habitations* for the God of *Jacob* (there is no such necessity now a daies) but in maintaining the *Old Places*, the *Old Habitations* of the God of *Jacob*, and that by tending there our continuall Presence at the usuall times of *Divine Service*.

The wordes I have chosen to this purpose are in the *Fourth* verse of the *Seaven* and *twenty* Psalmes, and parcell of the Wordes this very Night to bee read at *Evening Prayer*: which will cauto me also in reading them to follow the *Translation* we then vse, not that which is usuall in our *Bibles* though the difference in this *Verse* bee but small. The Words are these :

One thing haue I desired of the Lord which I will require, even that I may dwell in the House of the Lord all the daies of my life, to behold the faire beauty of the Lord, and to visit his Temple.

IN which words without curiositie of giuing every Hen
 9 Traditur que- her owne Egge, as *Plinie* 9 tells vs of One that was not
 dam ars Gallie vnable so to doe, may it please you to obserue with mee
 narij cuiusdam vnto two special Points as here they lye, *First*, a Petition of the
 dicentis quod ex Prophet *Davids*, Secondly, the Reason of that Petition.
 quaque esset. The Prophets Petition in these wordes, *One thing haue*
 Plin Hist. Nat. I desired of the Lord which I will require, even that I may
 410. c. 55. dwell in the house of the Lord all the daies of my life: the

Rea-

Reason of it in these, *To behold the faire beantie of the Lord, and to visit his Temple.* The Petition wee shall best consider of, if so bee wee consider therein, the *Matter* of it; and the *Manner* of making it. The *Manner* of making it in these words, *One thing haue I desired of the Lord which I will require: the Matter* of it in these, *Even that I may dwell in the house of the Lord all the daies of my life.* But it is with this *Matter*, & *Manner* here, as it was with *Thamars* twinnes; the *Maner* shewes it selfe first, *Gen. 38. 18.* but the *Matter* must first be handled. First and foremost therefore of the *Matter*, *Even that I may dwell in the house of the Lord all the daies of my life.* Wherein for our better proceeding, I shall obserue vnto you three Points, *First*, what kinde of House this was, *Secondly*, what it was to dwell in it, *Thirdly*, the conveniency of dwelling there. And of every of these in their order, and every of these in these words, *Even that I may dwell in the House of the Lord all the dayes of my life.* First therefore of the House, *Even that I may dwell in the House of the Lord.*

As the Lord God out of the whole Mas of Mankinde hath reserued to himselfe, Some who he calleth his *Elders*; of Times & Seasons, Some his *Saboths*, & Solemne *Feasts*; of Servants, and Attendants, Some his *Ministers*, and *Priests*; of Goods and Wealth that men enjoy, Some his *Tithes*, & *Oblations*: so out of the *Habitations* of the Sons of Men Some he hath reserued which he calls his *House* & *Temple*. Now what kinde of House this was, what better instruction may we haue, then from the Owner of it himselfe. The Owner of it was the Lord, who though he said *Isay. 66. 1.* when time was, *Heaven is my throne, and the Earth is my footstool, where is that House that you will build vnto me, & where is the place of my rest?* that is, as *St Stephen* interprets it, *What house will yee build for me, or what place is it that I should rest in?* Yet an *House* he had, and a *Place* there was, not so much to rest himselfe in, as where his People might rest their Hopes to heare daily and duely from him. The very first mention of this *House* is made in the Book

of *Exodus*, where he calleth it a *Sanctuary*, when speaking vnto *Moses*, *They shall make mee*, saith he, *a Sanctuary that I may dwell among them*. True it is that long before, some
 * *Exod.* 25. 8. speech there was of Gods House, as in the booke of *Genesis*, *How fearefull*, * saith *Jacob*, *in this place? This is no other but the House of God*: and * againe a little after, *This stone which I haue set up as a pillar shall bee Gods House*: but where mention was first made that it should immediately be gone in hand withall, and a speciall Name given vnto it, whereby perpetually it should bee called, that, as I said, was first in *Exodus* where the Lord himselfe calls it by the Name of a *Sanctuary*. It is called in the same place, an *Arke* besides, & a *Tabernacle*, which three Names howsoever severally distinguished among themselves, are but the diuerse appellations, and Names of this House, as First for the *Sanctuary*, *Psalm* 73. 15, *Then thought I*, saith the Prophet, *to vnderstand this, but it was too hard for mee, untill I went into the Sanctuaries of God*: Secondly for the *Arke*, *Psalm* 132. 8, *Arise O Lord into thy resting place, thou, and the Arke of thy strength*: Thirdly for the *Tabernacle*, in the * next words to this my Text, *He shall hide me in his Tabernacle, yea in the secret of his dwelling shall bee hide me*. Now as in a materiall and worldly Building wee then knowe it best when we knowe the severall Roomes of it, and to what vse each Roomes serues, so let vs see in the sacred Scriptures, & other Writers besides, what is said of these three Roomes, in regard whereof this *House of God* was called by these Names.

First then concerning the *Tabernacle*, wee shall finde it recorded, ^b that it was the Lords owne invention, & how he shewed a patterne of it in the mount; * that after it was once reared, it saved *Moses* his long journeyes vp to mount *Sinay*, the Lord, as it were, taking the paines to come downe to him; *Lastly*, that the *Cloud of the Lord* was ^d vpon it by day, & *Fire* was in it by night in the sight of all the House of *Israel* throughout all their journeyes, where-

^b *Act.* 7. 44.

Exod. 25. 40

Heb. 8. 5.

^c *Ioseph. Antiq.*

3. 6. 9.

^d *Exod.* 40. 38

wherevpon an ancient Father, *This cloud*, saith hee, wait-
ed on the Hebrewes like a Handmaid, & as for the Fire it
was a token of Grace, and also of Feare. If so bee they would
obey, then was it Light to lead them, if not, but they would bee
Exorward, then was it Fire to consume them.

Secondly concerning the *Arke* we shall find it recor-
ded in holy Scripture, that it was stiled & called by Gods
owne peculiar Name; that when it was borne on the
Priests shoulders, the Feet of them that bare the *Arke*
were no sooner dipped in *Jordans* water, but *Jordan* was
driven backe, the *Mountaines* shipped like Rams, and the
little hills like young *Sheepe*; that it was the cause of the fal-
ling downe of *Iericcos* wals; that when it was brought
into *Dagons* House, *Dagon* was overthrowne; that
when it came into *Gath*, it made havocke of Gods En-
emies, it smote them in the binder parts, and put them to a
perpetual shame; that when it came to *Echron*, it did as much
vnto the *Echronites*; that when the milch Kine brought it
home, it guided the Kine in that their iourney, it was as
the Rudder in a Ship, which though it bee behind, yet di-
recteth all afore; Lastly, we shall there finde, that when the
men of *Bethshemesh* pried into it over boldly, it slew a-
boue Fiftie Thousand at one time, so exasperated was the
Lord against them. All that afterwarde hapned by it, as
the Slaying of *Uzzab* but for touching it, the Blessing of
Obed Edom for entertaining it, & some other things be-
sides, I now omit at this time, as being done by all likely-
hood after the composing of this *Psalme*, and therefore
not likely that the Prophet here had any relation there-
vnto.

Thirdly concerning the *Sanctuary*, we shall finde it re-
corded there, what pretious Jewels, that had in it, being
the Cabinets, as it were, and Casket of them, as first, into a-
fore said *Arke*, and all the sacred things therein contain-
ned; the Golden Pot wherein was *Manna*, and *Aarons*
Rod that had budded, and the *Tables* of the *Testament*; Se-
condly

Exodus.

Gen. 22.

Clem. Alex.

Orat. Adm. ad

Genes.

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condly, the golden *Censer* : thirdly, the Mercy-seat of
 1 Heb. 9. 4. 2 Gold: fourthly, the *Cherubims* of Gold too: fifthly, the
 2 Exod. 25. 17. 3 Dishes, Cups, Coverings, & 4 Candlesticks of Gold. We
 1 V. 18. shall finde it recorded there that the Lord from thence
 2 V. 38. gaue forth his *Oracles*, and told all things vnto *Moses*
 3 V. 31. concerning the Children of *Israel*; We shall find it recor-
 4 Exod. 25. 22. ded there that the High Priest went into it 5 once every
 Numb. 7. 89. 6 yeare to make an atonement: both for himselfe, for the
 7 Heb. 9. 7. Priests, and for the People; Lastly, we shall find it recor-
 Levit. 16. 33. ded there that it was 8 called *Sanctum Sanctorum*, The
 9 Heb. 9. 3. Holiest of all, for so is the Hebrew Phrase insteede
 10 1 Tim. 6. 15. of the Superlative, like as our Saviour is 11 called in holy
 Scripture, *Rex Regum* & *Dominus Dominantium*, King of
 Kings, and Lord of Lords as being *Supream* over al, both
 Lords, and Kings, according to that Dialect.

And these are the *Excellent Things* recorded of that
 House, wherevnto as this our Prophet no doubt had spe-
 cial reference here in these Words, so they may serue vs as
 a Draught in some sort to know what manner of House
 this was. There are that 12 compare this House to this great
 World wherein we liue, for it being devided (say they) in-
 13 to three Parts, the *Outward Court*, the *Inward*, and the
 14 *Sanctuary* : two of them signifie the *Earth*, and the *Sea*,
 15 wherein al kinde of Creatures are, and such were the *Out-*
 16 *ward*, and *Inward Court* : the third part (they say) which
 17 was the *Sanctuary*, signifies *Heaven* which was reserved
 for God alone, in like sort as the *Heaven* is not to bee ap-
 18 proached vnto by Men. In my conceit it may as fitly bee
 19 compared to the little World of Man, as Man in holy
 20 Scripture is said to haue a *Body*, a *Soule*, and a *Spirit*: the
 21 *Soule* being taken as 22 sometimes it is, for the Will and Af-
 23 fections, the *Spirit* for the Vnderstanding. First then con-
 24 cerning the *Tabernacle*, that I resemble to the *Body*, my
 25 reason is, for that so oftentimes in holy 26 Writ we find this
 27 *Body* of ours resembled to a *Tabernacle*. In this *Body* is a
 28 *Soule*, & in that *Tabernacle* an 29 *Arke*, which *Arke* con-
 30 tai-

1 Vid. Ioseph.
 Antiq. l. 3. c. 8.
 Naz. Orat. 34.
 p. 560. Al. Bun-
 ayes Corner
 Ston. l. 1. c. 7.
 S. 9. p. 152.

1 1. Thes. 5. 23
 2 Dicitur Ani-
 ma dum vege-
 3 tat. Spiritus du
 4 contemplatur.
 5 Aug. de Sp. &
 6 Aum. l. 1. c. 13.
 7 1. Cor. 5. 4.
 8 1. Pet. 1. 13.
 9 1. Pet. 1. 14.

tainning principally the *Two Tables of Stone*, the *Ten Commandments*, what may wee better resemble them vnto, then to the Will and Affections over which they beare the sway. The *Sanctuary* I may well resemble vnto the *Vnderstanding*, though as the chiefest Roome in this House it passed indeed al vnderstanding. Nor may it seem strange that the *Temple* here, should thus be compared vnto Man, seeing Man so often times in holy Scripture, is called *The Temple of God*. Knowe yee not, I saith the Apostle S. Paul, *1. Cor. 3. 16.* *that yee are the Temple of God, and that the Spirit of God dwelleth in you? If any man destroy the Temple of God, him shall God destroy, for the Temple of God is holy, which yee are.* And againe in another place, *Yee are the Temple of the living God: wherevpon Tertullian very elegantly, Being all of vs, the Temple of God, the Parson, and Prelate of that Church is CHASTITIE, which will not suffer any uncleane, or prophane thing to be brought into it, least that God that doth inhabit it, should utterly leane the place by reason of such pollution.* But thus much of his House. Now let vs see what it is to dwell in it, *Even that I may dwell in the House of the Lord.*

Hannah the mother of *Samuel* when she had been long barren, and it was often cast her in the teeth, shee vowed a Vow and said, *O Lord of hosts, if thou wilt look on the trouble of thy handmaid, and remember me, & not forget thy handmaid, but give vnto thy handmaid a man child, then will I give him vnto the Lord all the daies of his life, & there shall no Raifer come vpon his head.* Her meaning was that hee should bee brought vp in the House of the Lord in *Shiloh*, there to doe the Lord that service that *Eli* the Governour should put him to. Al things hapning to her Desires, that is, the Lord looking on her trouble, and remembering, and not forgetting her, & giuing vnto her a Man childe indeed, shee gaue him indeed vnto the Lord, hee became a *Nazarite*, and a *Levite*, & dwelt in the House of the Lord all the daies of his life. But this is not the Dwelling here

*the Temple
Editum, &
Antistes Pauli
cilia est, Tera
rul, de Culin
Fam.*

1. Sam. 1. 11.

here meant in this place. This kinde of dwelling was for *Prophets* indeed, and for the *Children* of the *Prophets*, howbeit *David* though he were a *Prophet*, yet had he besides an other Calling, and by reason of that Calling could not thus dwell in this House. The dwelling then that *David* meant, was in all publike Assemblies both at Morning & Evening Sacrifice to tender his presence to the Lord; to serve himselfe with those who gladdened him so much when as they said vnto him, *Wee will goe into the house of the Lord; To be alwaies praising of the Lord in those Assemblies, according vnto that in another of his Psalmes, 1 Blessed are they that dwell in thy house: they will bee alway praising thee.* And this because hee could not now perforce by reason of his exile, how drie was his Soul within him, and what bitter moane did he make. *My Soule,* saith he, *is a thirst for God, yea even for the living God, when shall I come to appeare before the presence of God? I, for that his exile had bereft him of the exceeding solace he there tooke, hee prefers before himselfe those very Fowles of the heauen, before which our Saviour in another case would haue preferred him so much. The Sparrow,* saith he, *hath found her an house, and the Swallow a nest where she may lay her young, even thy Altars O Lord of hosts, my king, & my God. I know there are of the* ² *Interpreters that take these wordes otherwise, but since our Church thus readeth them, I would be loath in a matter of no greater moment to vary from the Church. But to returne vnto my purpose.*

To approach continually then vnto the Temple, and thither continually to repaire, was the *Dwelling* no doubt here meant; to dwell, to reside continually there, not to come for a spurt, or a fit, as you heard this word *Dwelling* descanted vpon, by ^c One of the Worthiest amongst vs in another *Dialect* not long agoe. And thus dwelt *Anna* here the daughter of *Phannuel*, who is said in the Second of ^x *Luke* for the space of fourescore and foure yeares, not to haue gone out of the Temple; *Not that shee was there al-*

waies,

² Ps. 131. 1.

¹ Ps. 84. 4.

^c Psal. 42. 2.

^f Mat. 10. 31.

² Psal. 84. 3.

^u Calvin. &
Tremel. in hunc
loc.

^o M.D. King,
Vicechancelour
of Oxford, and
Deane of Christ-
Church in a La-
tin Sermon at
the beginning of
the Year, up-
on Ps. 91. 1.

^x Luk. 2. 37.

waile, but often, saith *Lyra*, and venerable *Bede* to the *Lyra & Bede*
 same purpose, *Not that shee was never absent, no hat an in hunc loc.*
houre, but for that shee was often in the Temple. And the same
S. Luke speaking of our Saviours Disciples after they had
 scene him ascended into heaven, *They returned,* saith he, *Luk. 24. 52.*
to Ierusalem with great ioy, and were continually in the Tem-
ple, praising, and lauding God. Thus *S. Austens Mother*, in
 her time to, might be said to dwell in Gods house, where.
 vnto she came so duly and truly twise a daie, *That shee in*
thy Scriptures, saith *S. Austen*, might heare, *O God, what*
thou saidst to her, and then in her Praiers what shee said to
 thee. In a word, such were the Christians the same *S. Au-*
sten speaks of, in another place, whom he calleth the *Em-*
mes of God. Behold the *Emmes of God*, saith hee, *it riseth*
early every daie, it runneth to Gods Church, it there prayeth,
it heareth the Lesson read, it singeth a Psalm, it ruminateth
what it heareth, it meditateth thereupon, and *houseth vp*
within it selfe the pretious corne gathered from that barne
flowre. And thus much for the dwelling here, now concer-
 ning the conveniency of dwelling in this place in as much
 as he desired it for tearme of life. *All the daies of my life.*

Many & manifold are the cares that are taken by Mor-
 tall Men concerning their *Habitations* if so bee they haue
 Purse-opportunitie either to purchase, or to rent them.
 Some like the *City* best, Some the *Country*, Some one
 & *Coast*, Some another, and yet when all comes to all, nor
City, nor *Coast*, nor *Country* whatsoever, that continuall-
 ly can content them. Varietie of Houses in every age hath
 beene a speciall salve for this soare, that as he said in the
 Comedie, *When they are wearie of one house, they may pre-*
sently betake the to another. Even Princes themselves haue
 this varietie how well accommodated soever their *Palla-*
ces be, and no House of theirs so gorgeous, so glorious
 whatsoever, but should they bee tied vnto it continually,
 it would seeme a *Prison* rather, then a *Pallace*. It seemes it
 was not so with the *Lords House* in this place, for a Prince
 here

Bu in die, ma-
ne & vespera
ad Ecclesiam
nam sine ulla
intermissione
venientu &c.
ut it audiret in
tuis Sermoni-
bus, & tu illum
in suis Oratio-
nibus. Aug.
Confess. l. 3. c. 9.
Vide Formi-
cam Dei. Surgit
quotidie, currit
ad Ecclesiam
Dei, orat, audit
Lessonem,
Hymnum can-
tat, ruminat
quod audit, &
pulsu cogitat,
recondit intus
grana electa de
area. Aug. in
Pf. 66.
Horat. Epist.
l. 1. ad Fulcam.
Virg. Georg. l. 2
& Hor. Carm.
l. 1. Od. 9.
Vbi satias
capit fieri, com-
mutis locum.
Terent. Eu-
rog. Act. 3. Sc. 6

- here is so desirous to liue therein continually, as that he wished there to dwell all the daies of his life: & therefore in one of his Psalmes, *I will dwell,*¹ saith he, *in the House of the Lord for ever,* and againe in another place, *I will dwell for ever in thy Tabernacle.* Hee could haue beene contented it seemes, to haue set vp his rest there, like as the Lord
- 8 Ps. 132. 15. ¹ speaks of Sion, *This shall be my rest for ever, here will I dwell for I haue a delight therein.* This it was in effect that Zacharias John Baptists Father did aime at long after, when speaking of the effect of our redemption by our Saviour, *That we,*¹ saith hee, *being deliuered out of the hands of our enemies might serue him without feare in holinesse and righteousness before him, all the daies of our life.* And here, Beloued, let vs admire the great goodnes of our God, & his exceeding mercy towards vs, who speaking to vs when time was in so great anger and indignation, *Cursed is the earth for thy sake: in sorrow shalt thou eate of it all the daies of thy life* (for in that he spake it to our first father *Adā*, he spake it to vs to) doth sweeten as it were this *Curse* again by taking vs into his own Service, & in that Service to remain with him all the daies of our life. Wherein what do we else but euen set at his owne Table; either as ¹ David did at
- 1 Sam. 26. 17. ¹ Sauls, or ^m Mephibosheth at Davids: It was a vaine hope of Lamech therefore, who vpon the birth of Noah his Son,
- 2 Gen. 5. 29. *This sonne*ⁿ saith he, *shall comfort vs as touching the earth which the Lord hath cursed:* it is the Sonne of God only that so can do, and so shall it be done to vs, if so bee we endeavour to serue him all the daies of our life. I end this Point with the words of *S. Peter* which he spake vnto our Saviour, somewhat vnadvisedly, I confesse, in the case he then spake them, but for our purpose very fitly, *Master*ⁿ saith Peter, *it is good for vs to be here,* right so say I, it is good indeed for vs to be here, and therefore let vs here be all the daies of our life. And thus much of the *Matter* of the Prophets *Petition* here, now as touching the *Manner* of making it, which I told you was in these words, *One*
thing.

thing haue I desired of the Lord which I will require; where-
in I consider these points: First, that he made it his *Chiefe*
Desire and that in these wordes, *One thing haue I desired:*
Secondly, his *Constancy* in it, and that in these, *Which I will*
require: Thirdly, his *Manifestation* of it to the World, and
that in these, *I desired of the Lord:* not, I desired of thee O
Lord, as if he had spoken it in private, but, *I desired of the*
Lord in the third person, and therefore speaking no doubt
to others, even to all who should ever haue the perusing
of this Psalm. And of each of these in their order, & first *Psalm 17. 3.*
of making it his *Chiefe Desire*, *One thing haue I desired.* *1 V. 9.*

Dauids desire for it was *One thing* here, is not so to bee
vnderstood, as if it therefore were but *One*, or the *Only* *1 V. 11.*
thing he did desire: This very *Psalm* dispelleth that con- *1 V. 12.*
ceit, for there are even in this *Psalm*, diuerso and sundrie *Eph. 4. 4.*
Desires besides: as *First* to haue mercy vpon him, & to for- *1 V. 5.*
giue him; *Secondly*, not to hide his face from him; *Thirdly*, to *1 V. 11.*
illighten his vnderstanding that he might tread his *1 V. 12.*
waies aright; *Fourthly*, to deliver him from the malice & *1 V. 13.*
malitiousnes of his Adversaries; Over and aboue a thou- *1 V. 14.*
sand *Desires* and *Petitions* besides, both in this his Booke *1 V. 15.*
of *Psalmes*, in the Booke of *Samuel*, & else where. It is not *1 V. 16.*
therefore to be said of this *One* as speakes the Apostle to *1 V. 17.*
the *Ephesians*, of *One Body*, *One Spirit*, *One Hope* of our vo- *1 V. 18.*
cation; or in the words immediately following, *One Lord*, *1 V. 19.*
One Faith, *One Baptisme*; or as it was said of our Saviours *1 V. 20.*
Coate, that it could not haue bene *Tunica*, vnlesse it had *1 V. 21.*
bene *Unica*, that is, *One*, or else *Nona*; or, as *Rossinus* *1 V. 22.*
speakes of that *Sunne* in the Firmament, which is so on- *1 V. 23.*
ly *One*, that there cannot be another, or a third to bear him *1 V. 24.*
company: no, it is not such an *One*, the meaning therefore is, *1 V. 25.*
that he principally desired this *One* thing, that he specially *1 V. 26.*
and chiefly would require it, like as our Saviour saith *1 V. 27.*
of *Maries* choice, *One thing is needfull*. *Mary* hath chosen *1 V. 28.*
the good part, and yet was *Martha* her Sister to haue a *1 V. 29.*
Child. Part 10. For if to be a Cup of cold Water only gi- *1 V. 30.*

- Mar. 10. 42. ven to one of our Saviours little ones in the name of a Disciple should not loose a Reward, how great a Reward was hers to be that gaue so great entertainment to our Saviour, and that in the name of a Saviour to ? For that shee beleued in him now, it is more then manifest, in respect her Brother • Lazarus had now bene raised from the dead. But thus much briefly for the Eminencie of the Prophets Desire here in this place. Shall we now see his Constancy in it? Or was it with him as with the Poet, *Quod petijt spernit*. Was the Winde afterwards in another Quarter? No, in no wise, and therefore to the Perseverance he addeth the Future here, *Which I will require*: *Mens immota manet*, his minde was stedfast. It was like • *Quid per A. Queen Elizabeths SEMPER EADEM*, Ever, and never but the same. *Which I will require*.
- Horat. Ep. l. 1. It was our Saviours Question concerning the 4 Baptist
 1 ep. 1. What went yee out into the wilderness to see? A Reed shaken
 • Virg. En. l. 4. with the winde? And what saith S. Gregory, is understood by
 d Mat. 11. 7. the Reed, but only a carnall minde, which accordingly or as it
 • Quid per A. is boyssed up by favour, or by slander depressed downe, yeeldes
 vundinem nisi carnalis Animus designatur? Qui max ut favore vel detractio one tangitur, this Reed, but only a carnall minde, which accordingly or as it
 statim in partem is boyssed up by favour, or by slander depressed downe, yeeldes
 quamlibet inclinatur. Greg. presently it selfe, or to the one, or to the other. The Author of
 in Evang. Hom. the imperfect Worke vpon Matthew giues the reason. A
 6 p. 100. Col. 3. Reed saith he, is a void and empty thing, having in it nor
 • Chryl. Op. strength, nor vigor, & therefore is it driven with every wind;
 Imperf. in Mat. right so a carnall man, saith he, that hath no pith of Faith
 Hom. 26. within him, no strength, nor vertue of Truth, whatsoever
 • Et quantum temptation comes vpon him, it not only bruiseth, but breakes
 vertice ad au. him to. The Baptist by our Saviours testimony was no Ve-
 ras Aethereas getable of this nature, he was an huge high Oke rather, as
 tantum radice in tartara tendens. Virg. En. 8 deepe in the roote as he was high too, able to withstand
 lib. 4. any storme, any tempest whatsoever. And as it was with
 • Cic. de Clar. John the Baptist, so was it before, with this our Prophet,
 Orat. & de O. whom no Adversity could drive from the loue he bare to
 rat. & Orat. ad this House. He was affected, it seemes, to this Desire, as
 Rini. wash Demosthenes to Alkion, or S. Austen to Humility, he
 • Aug. ep. 56. giues it the first & second, & third place too, he hath, and
 p. 170. will

will desire it. For as the learned^k Interpreters gather vpon ^{a Barth. Trake.} those Words of *Iohn* the Baptist, *This is he of whom I spake, you vpon Iohn*, that he had before made many Sermons concerning *Iesus*; ^{Ioh. 1. 15. &} so in that the Prophet here saith, *One thing haue I desired,* ^{v. 30.} it may probably bee collected, that he had desired it often times before, so that he is nothing like the Incōstant man. *The Inconstant Man*, ¹ saith a worthy Writer of our Age, ^{1 D. Hals Cba. 108. l. 2. p. 107.} *treads vpon a mooving earth and keepe no pace. No man is so hot in the pursuit of what he liketh; no man sooner weary. Hee is fiery in his Passions, which yet are not more violent then momentanie. It is a wonder if his Love or Hatred last so many daies as a wonder. His heart is the Inn of all good motions, wherein if they lodge for a night it is well; by Morning they are gone, and take no leave, and if they come that way againe, they are entertained as Guests, not as Friends.* It was not thus with this our Prophet, *He was like the round World rather, euen so sure that he could not be^m moved;* ^{m Psal. 99. 3. &} *He was like those heavenly Orbs* ^{a Arist. de Cael. l. 2. c. 6.} *about, that keep anⁿ vniforme course and station; in a word, He was like vnto his Patterne whose Image he was, the Eternall God, of whom it is said in Malachy, I am the Lord; I change not, Malachy, 3. 6.* And this was the Prophets *Constancie*, a Vertue so vertuous, that as it was said of the *Stoickes* that they were *Mares Philosopharum*, the *Male Philosophers* of all the rest (but it was said but by a^o *Stoicke*) so no Vertue without this Vertue, but is, as it were, a Widow.

^{p Viduata Philemone Bancis,}

One that hath lost her true *Philemon* indeed. Witnesse the three *Theologicall* Vertues, FAITH, HOPE, and CHARITIE, and what are they without this *Constancy*? Witnesse the foure Vertues ^q *Cardinal*, IUSTICE, PRVDENCE, TEMPERANCE, and FORTITUDE, and without *Constancy* what are they? The *Intellectuall* and *Morall* Vertues are as *Theo-* ^{mas^r Aquinas} *mas^r Aquinas* tels vs, reduced to these *Seaven*, and therefore if these without *Constancy* are no more, no more are they. Nay, are they not harmful rather? Sure I am *S. Peter* ^{12. in Psal.} *saith*...

^{Sen. Quod in Sapient. non con dit iniuria.}

^{p M.D. Eeda his Ister Borea.}

^{le. q Quae quas rigines & cardines sunt omnium Virtutum.}

^{Aug. de Spir. & Anim. l. 1. c. 4.}

^{1 Tb. Aquin. 2. 2.}

3 Scire. etiam
 Recte debet
 quod plerumq;
 vitia virtutes si
 esse mētiantur.
 Nam sepe sub
 Parsimonia vo-
 mine se Tenacia
 palliat, contraq;
 se Effusio sub
 appellatione
 Largitatis oc-
 cultat. Sape in-
 ordinata Remis-
 sio Pietas credi-
 tur, & effrena-
 ta Ira spiritualis
 Zeli Virtus effi-
 matur. Sape
 precipitata Ac-
 tio, Velocitatis
 Efficacia, atq;
 agendi Tarditas
 Gravitatis con-
 siliū putatur.
 Greg. Paph.
 Cur. Part. 2. c.
 9. p. 6. Col. 2.
 1 Virg. En. 1. 7
 2 Gal. 4. 18.

saith, that better it were not to have knowne the way of Righteousnesse, then after we have knowne it to turne from the Commandement given unto vs. Howbeit here wee must haue speciall care that we take not *Quid pro Quo*, one for another, as many doe. It is easily done, and often, and never more often then nowadaies. The Pastour of Soules, saith S. Gregory, is to knowe (and so is the Flocke to) that Vices a many times do beare themselves as Vertues. Thus Covetousnes cloaks it selfe under the Name of Thrift and Parsimony, & contrariwise Riotous Spending under the Name of Liberality. Too much Pittie a many times is thought to be Pietie, and unbridled Anger the Vertue of Zeale. An headlong Action is accounted quick Dispatch, and to be too slow in performing ought, a high Poine of singular Wisdom. The Vice that beares it selfe as the Vertue of Constancie, no Vice any Vertue more, is the Vice of Selfe-will and Obstinacie, a slowre and a fullen Vice, and that which hath blasted so many Hundreds of our Age both on the right hand of vs, and on the left; Schismatics, and Papists, But utterly to avoid this Mock-Vertue, this *Aleto* indeed in anothers likenesse, the safest and surest way, is to haue good ground for what we doe, not a particular Spirit with the One, or the Religion of our Fathers, and Mothers, and Forefathers with the other. It is a good thing, saith the Apostle, to loue earnestly alwaies in a good thing. And this good Ground the Prophet David had, the Law of the Lord was his direction, and for hee was so stable & stedfast in the same, the Vertue which he had, was not Vice in Vertues robes, it was Vertues owne selfe, the Vertue of Constancie. And thus much of his Constancie in this his Desire, come we now to the Manifestation of this his Desire to the World, which I told you was in these words, I desired of the Lord.

There is a peece of a Verse in Ovid more Canonically with a many, sure I am, more powerful, then all the Verses, or Chapters either, concerning the contrary, throughout the Bible:

2 Benè

He has lurked well, *lurk* well; as if his Lord had sent vs into the World to play a hid; I grant the times may be such, as may cause vs to betake our selues to such a kinde of retired Life, or to play least in the Worlds fight, eue as those Christians of Old time, of whom the Apostle to the Hebrews, *They wandered in Wilderneses, and Mountaines, and Deserts, and Caves of the Earth*: but to do it now in these Daies, or to keep our Consciences to our selues, or not at all to imploy the *Talents* that God hath committed to our Charge, is vngratefully to liken these times to the ticklish Times of *Nero*, wherein *Sloth* saith Tacitus, was a *Vertue*, and to doe nothing the greatest *Wisedome* of all. Such Wyzards in the end will play but wyly beguilly with them selues, *Who while they proceede in silence* as speaks the same Author, *from young Men to Aged, from Aged to the Grave*, are like to make the next step from thence to Hell, if so be they be not there before. *Cast that vnprofitable Seruant into a vttar darknesse, there shall be weeping & gnashing of teeth*. True it is, it is the Heart that God requireth for his Service, but he requires withall the *Tongue* to, and if we thinke this *Tongue* of ours is not to be employed in publique Assemblies as well as at hoame, let vs remember what was said to *Meroz* by the Angell of the Lord, *Curse yee Meroz*, said the Angell, *curse the Inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mighty*. Our Prophet, you see, in this place was farre from this Sinne, hee proclaimed to all the World of what Religion he was. He stucke not to tel it vnto others, and to acquaint al Men living with the Desire of his hart, especially all such as should haue or the hearing, or seeing, or singing, or saying this *Psalme*. He doth here regards not who heares him, he beloued, and therefore spake, he spake, and in speaking proclaimed it to the World. And thus much of his *Manifestation* of this his

Ouid. Trist. l. 3. Eleg. 4.

Heb. 11. 38.

Gnaeus sub Nerone tempo- rum, quibus In- ercia pro Sapi- entia fuit. Tac- cit. Vit. Agric. Qui dum in- veniens ad sena- tum senes exactis statis terminis per- lenium veni- unt. Tac. lb.

Mat. 25. 30.

Judg. 5. 23.

Perf. Sat. 1.

2. Cor. 4. 13.

*Petition to the World, and consequently of the Petition
it selfe, namely of the Matter of it, as also the Manner of
making it. Wee are now to come to the second Point to
wit the Reason of this Petition, which I told you was in
these words, To behold the faire beauty of the Lord; and to
visit his Temple. Wherein I thought to have observed to
you these Points: First, his Contemplation, and that in
these Words, To behold the faire beauty of the Lord: Se-
condly, his Action, and that in these, To visit his Temple:
Thirdly, the ioyning of both together, and that in the par-
ticle [And] To behold the faire beauty of the Lord, and, to vi-
sit his Temple. His Contemplation in respect of the Soule,
his Action in respect of the Body, the Ioyning of both to-
gether in respect of both combin'd together, Body, and
Soule. But this were to enter a new Ocean, a word of
exhortation therefore, and so God willing an end. One
thing have I desired of the Lord, which I will require: even
that I may dwell in the House of the Lord all the daies of my
life, to behold the faire beauty of the Lord, and to visit his
Temple.*

OF all the *Daies* in the *Weeke* there is speciall notice
taken of one *Day* as very dismall to the *Irish*, and in
a maner fatall to them. This *Day* is said to be *TUESDAY*,
for vpon a Tuesday they lost *Limmirick*, vpon a Tuesday
they lost *Wexford*, vpon a Tuesday they lost *Waterford*, &
vpon a Tuesday they lost *Droghda*. I, and at a Fifth time too,
vpon a Tuesday it was, that they had a great Overthrow,
the Earle of *Tuamond* that then was, beeing Chiefe of all
their Troup. But whatsoeuer may bee said of that *Day*
concerning the *Irish*, sure I am that of this *Day* a *Tuesday*
too when & time was, and of another *Day* in this Moneth,
it may be said of vs *English*, that we haue receaved two as
great Blessings from the immediate hand of God, as ever
did Nation in this World, or ever is like to doe to the
Worlds end. I meane the Beginning of *Queene Elizabeth*'s
Raigne.

*Attendendum
est hoc loco, vbi
insigniter Diem
Hibernis perse-
tuo infestum, &
quasi fatalem
illuxisse. Stani-
hurst, de Reb.
Hibern. l. 3. p.
158.
* Stanishurst,
ib. l. 4. p. 167.
* In the yeare
of our Lord
God, 1603.*

Raigne of happy memory, the *Seventeenth* of this Mo-
 neth, and that which this *Fifth Day* we have celebrated,
 the *Continuing* of King James his. Which two Daies the
Seventeenth, and *Fift*, might they parley with one ano-
 ther as *Platarch* reports the *Holy Day*, and the *work* ^{1 Plut. Quest.}
 Day once did; and the *Seventeenth* should say as did the ^{Rom. Qu. 15.}
Fift day, Unless I had beene so happy, thou hadst never bin:
 how might this *Fift* reply againe, But if so bee I had not
 beene, thou hadst never beene so happy. For indeed had not
 this Day beede; what should it have profited vs to have li-
 ved in prosperity some *Forty years* there abouts, and at
 the last to have beene a By-word to all the Nations of
 the World. Would it not have beene said of our Land as
 was sometimes of *Jerusalem*, but of *Jerusalem* overthrowen,
 In this the Country that now call the perfection of beauty, ^{1 Jer. Lam. 1. 15}
 and the joy of the whole earth? Might not our Mother this
 little *Iland* have said, The Lord hath troden under-foot all
 my valiant men in the midst of me, he hath called an *Assu-*
BLIS against me to destroy my Young men, the Lord hath tro-
 den the Winesse upon the Virgin the Daughter of Eng-
 land. Might not the Survivers of vs have said, (but alas
 who should have survived?) but if any should, might they
 not have said with the same Prophet, The Breath of our
 Nostrils, the Anointed of the Lord was taken in their nets, ^{1 Jer. Lam. 4.}
 of whom we sayd under his shadow we shall be preserved? But
 thanks be to our God, there are even in that Prophet o-
 ther Words which better fit vs, and may bee said and spo-
 ken of vs, which this our *Iland* may also speake, and wee
 the *Inhabitants* may speake also, IT IS THE LORDS MER-
 CIES THAT WE ARE NOT CONSUMED, BECAUSE HIS
 COMPASSIONS FAILE NOT. I will speake it, Beloved, a-
 gaine, ^{1 Jer. Lam. 3.}
 Everlasting, everlasting, everlasting, ^{1 2 Cor. 12. 13.}
 and he, that hath eares to heare let him heare, IT IS THE
 LORDS MERCIES THAT WE ARE NOT CONSUMED, BE-
 CAUSE HIS COMPASSIONS FAILE NOT, ^{1 2 Cor. 12. 13.}

Such the Mercies of the Lord towards vs & his Compassions so great, what greater recompence to be made him, then to performe that very thing which the Prophet in this place doth desire, *Even to dwell in the House of the Lord all the daies of our life.* What will yee say, in these Churches? or in such as are inferiour vnto these? I, even in these Churches, or in such as are inferiour vnto these, even wheresoever the Lord shall place vs, & the lot of this World shal hereafter fall vpon vs, the meaneest of which & respect their Beauty with the right Eye of Vnderstanding indeed, & not *Salomons* Temple in all its glory, much lesse this *Tabernacle* here, arrayed like One of them. For what was all they had, but Shadows of what we do, that House in truth, and in the Eye of Faith, was but a *Cottage* vnto ours. Wherfore as *S. Ierom* in another case out of *Tertullian*, *Si tauri Vtrumque, quanti Margarithum.* If so be *Glas* be so much to be esteemed of, what estimation is a *Pearle* to be, so say I in this case, if this our Prophet were so inamoured with so very a *Glas* as that was (I speake it by way of comparison) how should we be with our *Pearls* and that so *Orients* as ours are. Nor let me now seeme contrary to my selfe: for that I call that *Tabernacle* a Temple of *Glas*, in respect of our Churches, seeing it is in that respect that I only call it so, as a *Candle* in respect of a *Lamp*, saith *S. Ierom*, is nothing to be accounted of, a *Lamp* in respect of a *Star*, why it gives no light at all, compare a *Star* with the *Moone*, and the *Star* is obscure, see the *Moone*, againe by the *Sunne*, and the *Moone* shines never as bright as it, compare the *Sunne* and *Christ* together, saith hee, and what is the *Sun* but meeke darknesse & so was the *Candle* of this *Tabernacle* in respect of our *Lamp*, the *Lamp* of this *Tabernacle* in respect of our *Star*, the *Star* of this *Tabernacle* in respect of our *Moone*, the *Moone* of this *Tabernacle* in respect of our *Sunne*, in a word the *Sunne* of this *Tabernacle* in respect of our *Christ*, or which is all one in effect, our *Christian Congregations*. And doe wee yet

*Hieron. ap. ad
Lectam, & p.
ad Sabianum.
Tertull.
ad Martyr.*

*Lucerna, Lamp
paulis compara-
tione pro nihilo
est: Lampas stel-
le comparatione
non lucet: Stella
Lamp confer, et
ca est: Lumen
solitudo non
utilit: solem
Christi confer, et
tenebre sunt.
Hieron. pro
lib. advers. Ios-
uin. Apolog.*

yet doubt to make them but *Chiefe Desire*. In making the
our *Chiefe Desire*, wee may happily get more by it then
indeed wee doe desire. You know what was said to Sa-
lomon whē he asked Wisdom of the Lord, *Benans*, saith
the Lord, *thou hast asked this thing, and hast not asked for*
thy selfe long life, nor riches, nor the life of thy enemies, behold
I have done according to thy words; and I have also given
thee that which thou hast not asked, both Riches, and Ho-
nours, and so forth. Thus fell it out with S. *Austens* Mo-
ther too, shee desired that shee might but see her Sonne a
Christian *Catholick* before her death (mark I pray you the
Phrase of this time, a *Christian Catholick*, wherevpon
Pacten was certaine Bishop, *Christian in my Name*, saith
he, *Catholick my Surname*, and S. *Austens* elsewhere, By the
goodness of Christ, saith he, we see our parts are *Christian*
Catholikes, not the only stile now a daies, *Catholick Ro-*
mans, or no *Catholikes*, but shee but desired to see him a
Christian *Catholick* before her death. And my God, saith
shee to her Sonne himselfe, *but given me more abun-*
dantly then I desired, even to see thee his Servant, as also to
condemne all the Felicitie of this World besides. God indeed
is no Niggard, he gives sometimes before we aske, some-
time more then we aske, alwaies as much, & that or in the
same kind that we aske in, or else in some other kind much
more behoofull and necessary for vs.

But we must be *Confidant* in this *Desire*. But alas when
He that wrote of *Constance* became himselfe so in-
constant, and so many Hundreds after him as little constant as
He, and Some even of our owne selves as light and uncon-
stant as they, what shall I say of *Constance* when so many
flock-male fall from vs. Beloued, I will say with our Sa-
viour, *Nunquid et vos unum estis*? Will ye also go away?
Why but whether to or to whom? Here are the Words of a
ternall Life. *Quid queritis hic est*,
Est Vinum, animus si uos non desistat agere.

Not the meanest Church in this our Land but will afford

1. King. 3. 11.
Patianus ep.
ad Symphonian.
Cicero ad Alben.
in Att. 11. 26.
Propitia Chris-
to Christiani
Catholici sumus
Aug. ep. 107.
Vnus erat
propter quod in
hoc uita aliqun-
tum immorari
cupiebam, ut in
Catholicum vi-
derem prius
quid moreremur.
Consilium hinc
mibi Deum uocem
prophetia, ut id
etiam contem-
pta Probitate
horrens, seruum
cuius uiderem.
Quid hic facio?
Aug. Confess. 4.
9 c. 10.
Non habetis
pro magna ex-
audiri ad vo-
luntatem habi-
te pro magna
exaudiri ad vo-
luntatem. Aug.
De Verb. Dom.
Ser. 93. p. 149.
1 Iax 14.
Lipsi 15.
7 Ioh. 6. 67.
Harat. Ep. 48.
ad Bullam.

you much more comforn in the Service of our God, then the goodliest *Synagogue* this day, or at *S. Omers*, or at *Rome*. Nor would I haue you think I speake alsogethet vn- experienced in this comparison.

Virg. Aenid.
L. 11.

Mustie apud
Turcas Sacre-
dotum Supre-
mum apud
non Rom. Pont.
Bisbeq. ep. 1.

1 Cor. 4. 19.

4 Vi humana
ratione, ad qua
sanium vnaq
centum, Nam
et Metalli
Psilaci, et Cor-
u, et Pica, et
humini, et
lucra, sapē ab
hominibus do-
centur, sicut
quod asidm.
Aug. in Ps. 18.
Exposit. 2.

Num. 13. 32.

M. Goffen's
Trumpet of war
p. D. 5. b.

Num. 14. 9.

Howlets 9.
Reasons why
Catholicks
may not go
to Church,
answered by D.
Fuley, and M.
Wynne.

Vidimus a Cives, Diomedem, Argivum, Castra.
I haue scene, Beloued, scene I haue, though not the *Papists*
Masseie himselfe, yet his *Pavillions*, & his *Tents*, I meane
a many of his *Churches*, where I am sure but as Few
Words as *Porphyries* *Pradicables* with vnderstanding, (if
the Apostle *S. Paul* decaue vnnot.) would in those As-
semblies haue done more good, then those many *Thou-*
sands therein vitered by so many *Blacke Birds*, *Par-*
rots, *Crowes*, and *Pyes*, nor vnderstanding what they said,
or sung, the Similitudes are *S. Austens*. And now I haue
said thus much, let me goe a litle further, and speeke vnto
you somewhat more concerning our foresaid *Adversaries*,
vpon whom had I lookt with an easie Eye, I should say, I
confesse, as did those *Spies*, *Was hee not able to hold out a-*
gainst them for they are stronger then we, all the People that
we sawe there, are men of great stature. Giants they are, the
sonnes of Anak, and wee to them but Grasshoppers. But the
Lord that gaue me at that time an other gages Eye to be-
hold them with, puts another Message into my mouth, &
as a learned Divine^e speakes of *Caleb*, *That Hee had not a*
Sheepes Eye, as the other Spies, but the Eye of a Lion, & that
he passed by that People with an honourable Scorne: right so
say I with C. Caleb, Rebell not you against the Lord, neither
fearc yee the People of that Land, for they are but bread for
vs, their Shield is departed from them, and the Lord is with
vs, feare them not.

The greater cause haue wee to *Proclaim* this Desire of
of ours, to the whole World inagre all the banded for-
ces of all the *Romanists* whatsoever, who what haue they
Pamphletted against our *Publique Service*, or our *Reli-*
gion therein contained, which hath not bene fully answered,
or at least wise may bee, and that in the turning of an
hand

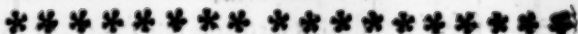
hand: Their *Proofes* are reproved, their *Disproofes* *Domany*
 confused, their *Racks* undermined, their *Fortresses* *Proofs of cer-*
 throwne, their *Parliaments* repealed, their *Challenges* *taine Articles*
 answered, their *Replies* reioin'd vnto their *Reminders* *in Religion*
 disioined. True it is they rest not satisfied, nor is it likely *M. Nouell*
 they ever will, *Ramus*; saith *S. Austen* *ostenditissima vana* *Domany Dis-*
as, nothing so full of vanity as *Folly*; and thus, saith he, was *proofe of M.*
 signified by the *Fragr* of *Egypt*. *Nouell Re-*

But happy it were with vs had wee in this Point of *proofe confu-*
Church Service, the *Romanists* only our onely Adversaries. *ed by M. Nouell*
Cassius and his *Complices* wee could deale withall well e- *1 Sanders* *nocke*
 nough, but what shall wee doe when our owne Mothers *of the Church*
 Childre lift vp the heale against vs, & so vilifie our *undermined by*
Service especially in their practise, that vnlesse there bee a *D. Fulke*,
 Sermon with it, we shal seldome or never haue their com- *2 Stapleton*
 pany? Shall I *smite* them *Fathers & Brethren*? Shall I *Differences*
smite them? They are *Flesh*, I confesse, of our *flesh*, & *Bone* of our *Fortresse*
bones. Why, but shall I let them goe then, and die in *of the Faith,*
 their error? That were peruerse Compassion, let their Er- *Fulke*,
 rour die in them rather, *Mariatur Error, vivat Homo*, saith *2 Heskins* *Par-*
S. Austen, *Slay the Error, save the Man*. And wil you then *liament repe-*
 behold their Error? O, say they, vnlesse there be *Sermons*, *led by D. Fulke*,
 what Beautie is there in our Churches? Why should we *2 Riffins* *Cha-*
 take so much paines to goe so often times vnto them? The *lege answered*
Scriptures that there are read, wee can read our selues at *by D. Fulke &*
 home, we can pray those *Prayers* at home too, haue wee *Oliver Carter*
 but the *Psalter & Bible* in our Houses, what Beauty haue *2 Mariah* *Re-*
 we not, that there is to be had? So say they indeed that lit- *ply to n. Calh-*
 tle knowe, or what is *Beautie*, or what is *Service*, or what *hil, answered*
 are *Sermons*, or the *Minister* of God, or in truth these *Chur-* *by D. Fulke*,
ches. For if so be they did, would they thus speake? Would *3 Wardings* *Re-*
 they huddle vp together so many *Solecismes*? Would they *ioinder to M.*
 first compare their *Houses* to the proper & peculiar *Hou-* *luel, answered*
 of God? themselves vnto his *Ministers*? their *Priva* *by M. Deering*
er to the *Publicke*? and debase *Publicke Prayer* so much, as *Aug. in. Plal.*
 to make it so much inferiour vnto *Sermons*? Why what o- *77. p. 597.*
 ther. *2. King. 6. 22*
Aug. de Petr.
Appl. Six. 3.
p. 276.

2^d Mar. 12. 20. ther Gospel preach our Sermons then that which our Sa-
 oke delivers to them? Is in their owne House where: but
 two or three are gathered together, the Lord is in the
 midst, how much more when we are such Troupes & Mul-
 titudes in Church-Assemblies, when wee there set by
 a Marc. 6. 40. Rows, by Hundreds, & by Fifties? If he or she may com-
 A Boy of ten pare themselves, I, their very *Children*, to the *Priest*, or
 years old can doe all this. *Minister*, because they can read as well as hee, so many a
 This is, read *Butcher* among the Jewes was as able as the *Priest* him-
 Service. Coun- selfe to haue killed a *Casse*, or an *Ose*, and was it as lawfull
 try Divin. p. 2. therefore, and fit for him to haue sacrificed the same? Last-
 Againe, ly, if so be the Lords House be of no more value with thee
 Reading say you then thine owne, take heed the Lord another day leaue
 is Preaching. thee not altogether to thine owne, when there shall be no
 Truly then I Prince in this our Israel, but every Man doing that which
 knowe a Man is best in his owne eyes, when there shall be no *Priest*,
 which hath a but every man of a Religion that hee hath forged in his
 little Daughter owne braine, & which is the consequence of both these,
 that is a true when we shal be no *People* neither, but *Reliquia Dana-*
 Preacher. lb. p. um, the Relicks, and Remnant of a People, when a *Man*
 115. *um*, the Relicks, and Remnant of a People, when a *Man*
 7 Eze. 44. 11. shall be more precious then fine Gold, and above the wedge of
 Levit. 9. 8. her. Eccles. Pol. the Gold of Ophir, I meane in respect of the scantynesse of
 2 Vid M. Hos. them, as speakes the Prophet *Esay* in ano: her case.
 13. 5. 22. p. 43. But I am perswaded better things of you, Beloved,
 a Num. 17 17 albeit I thus speake, the rather for that a Manie of
 Iudg. 17. 6. you (I may say it of mine owne experience) visit so wel the
 2 Ier. 7. 12. Lords house at the visuall times of *Divine Service*, so that
 6 Ps. 134. 11 I may now say as said the Apostle in his Epistle to the
 2 Elay. 11. 12. Thessalonians, *We are perswaded of you through the Lord*
 7 2. Thess. 3 4 that you both doe, and will doe the things which we warne you
 of. *He that is righteous let him be righteous still, and he that*
 a Rev. 22. 11. *is holy, let him be holy still. Let us not be weary of well doing*
 a Gal. 6. 9. *for in due season we shall reape if we faint not. And that shal-*
 b Ps. 124. 11. *be, and it shalbe then, when hereafter on our death beds*
 22 sed ex domo *we shal not depart as one^b speaketh out of this Life, but out*
 in domum vide- *of one House into another, that is, when upon the parting of*
 retur migraue. *Body*
 Corn. Nepos in Vita Attic.

Body, and Soule, we shall be liued from this *House of Prayer* PL. 3. 6. 2.
 or here on Earth, to that higher *House* above, the *House of* Dicit Anima
Praiser in Heaven, where with *Cherubims* and *Seraphims* tua, Vnam petii
 continually crying, *Holy, Holy, Holy, Lord God of Saboth*, we a Domino, hanc
 shall all of vs bee satisfied with the *Plenteousnesse* of that requiram, ut
House. I will end with that of *Austen*, who ending a *Tract* inhabitum in do
 of his with the *Words* of this my *Text*, doth thus deſcant mo Domini per
 therevpon. *Let thy Soule*, ſaith *S. Austen*, ſay; *One thing haue* mea, ut contem
I deſired of the Lord which I will require, even that *I may* pler delectatio
dwell in the houſe of the Lord all the daies of my life to behold nem Domini.
 the faire beautie of the Lord. Feare not, ſaith *S. Austen*, Noli temere, ne
 that thy continuance there, will breed a ſulſomneſſe in thee. as. Talis eris iſta
 Such a pleaſure of beautie ſhall it be, that it ſhall be alwaies in delectatio pul
 thy Eye, and yet ſhalt thou neuer be ſatisfied with it. Or ra- citudinis, ut
 ther to ſpeake the Truth, ſaith he, thou ſhalt ever be ſatisfied, ſemper tibi per
 and neuer ſo. For if ſo be I ſhould ſay, Thou ſhalt neuer be ſa- quam ſatieris.
 tisfied, then mightſt thou feare ſome hunger to enſue, if I Si enim dixerō,
 ſhould ſay, Thou ſhalt bee ſatisfied, then mightſt thou on quia non ſatia
 the contrary feare, there ſhould be ſome ſulſomneſſe. Where nor beris. ſames co
 ſulſomneſſe ſhall be, nor hunger, I ſaith he, for my part am ig- nit: ſi dixerō
 norant what to call it. But how ſoever I am ignorant, yet haſt quia ſatiaberis,
 the Lord ſufficient to giue, and to beſtow on vs, which wee are ſeſt: dium timeo.
 ignorant how to call, and yet beleeue that we ſhall receaue it. Vbi nec ſaſti-
um eris, nec ſa-
mes: quid dicam
neſcio Sed Deus
habet quod ex-
bibeat non in-
venientibus
quomodo dicās,
et credentibus
quod accipiant.
Aug. in Euan-
g. Ioan. Tract. 3.

The ſame LORD ſo bleſſe vs, and the Seed that hath
 beene ſowne, that with Yov of the Poorer ſort the
 Cares of this world, with Yov of the Wealthier,
 the deceitfulnes of your Riches, with Either of Yov
 of either ſort, the Luſts of other things, grow not vp
 like Thornes and choake it.



Forasmuch as this Page was to be empty, I know not better how to fill it, then with that excellent Testimonie, *M^r Camden* giues *QUEENE ELIZABETH* for her Devotions towards God, the rather for it so well suiteth with that which formerly hath bene said. It is in his *Annales*, Pag. 24.

Verè tamen illa pia, qua Deo quotidie ubi primum surrexit, aliquandiu vacavit, inde statim horis in Sacratio privata; singulis diebus DOMINICIS & FESTIS facellū adiit, nec usquam alium Princeps maiora cum devotionis sacris interfuit. Conciones Quadragesimales atrata, & more pristini avi, attentè audiuit, quanquam sapius dixerit quòd de Henrico tertio Prædecessore legerat, Se malle devotè Precibus Deum alloqui, quàm alios de Deo disertè loquentes audire.

That is,

Whatsoever opinion Papists had of Her, She notwithstanding was truly *Religious*, who every day as soone as She rose commended her selfe vnto God, afterwards some set Houres she would spend in her Private Clofset. Every *SUNDAY* and every *HOLY DAY* Shee would goe vnto the Chappell, in which kinde of Places never Prince did shew more devotion. The *Sermons* made in *Leins* Shee would heare very attentively in blacke attyre, according as the Custome had bene of old, & yet would Shee oftentimes haue in her mouth a saying of *Henry* the Third her Predecessour, namely, *That Shee for her part had rather devoutly speake with God herselfe by way of Prayer, then heare Others speaking of him though never so eloquently.*

DA.



DAVIDS DESIRE TO GOE
to Church, The second Sermon.

Christmas
Day, De-
semb. 25.
1609.

One thing haue I desired of the Lord which I will re-
quire, even that I may dwell in the house of the
Lord all the daies of my life, to behold the faue bea-
utie of the Lord & to visit his Temple. *Plal. 27. 4.*

^a Luk. 1. 8.
^a My Lord of
Canterbury
haib shewed



It is not long since, Right Wor-
shipfull, and dearely Beloued in
our Saviour, that my ^a Course com-
ming in order to execute the of the Gospell,
^a Priests Office before the Lord in may be called
this kinde, I made my choice of Priests. The
these few Words to be entreated so cal them. The
of at that time. When by the affi- Church of
stance of the same Lord hauing England im-
multiplied the selfe same Words into as many more words braceb that
as took vp the space of an whole Houre, there was yet be- Name, and that
hind some *Over-plus*, such as at that time could not be dis- by the authority
posed of, & therefore then reserued by me till some fitter of the highest
opportunity. Which opportunitie now come by reason of Court in Eng-
the Solemnitie of this Day, which requireth at our hands land. B. Co-
a more then ordinary respect, I am now come with that pers Admonit.
Over-plus, & as it were the *Fragments* that were left, that to the People of
nothing be lost, as speakes our Saviour, *Iohn. 6. 12.* England. p. 45.
*Ne velut se-
mesas verbo-
rum nostrorum
epulas reliquisse
videamus Am-
brof. de Pani-*

When first I handled then these Words, You that were
present, may remember, You that were not, are now to
knowe, that I then divided the same into two especially

E 2

Points. *sent. l. 2. c. 1.*

Dauids desire to goe to Church.

Points. *First*, into a *Petition*, *Secondly*, into the *Reason* of it. The *Petition* in these words; *One thing haue I desired of the Lord which I will require*, even that I may dwell in the *House of the Lord* all the daies of my life. The *Reason* of it in these; *To behold the faire beautie of the Lord, and to visit his Temple*: Intreating of the *Petition*, I obserued the *Master* of it, and the *Manner* of making it. The *Manner* of making it in these words; *One thing haue I desired of the Lord which I will require*: the *Master* of it in these; *Even that I may dwell in the house of the Lord all the daies of my life*. In the *Master* of the *Petition* I handled these *Points*; *First*, what kinde of *House* this was; *Secondly*, what it was to dwell in it; *Thirdly*, the conueniencie of dwelling there. In the *Manner* of making it, these; *First*, that it was his *Chiefe Desire*; *Secondly*, his *Constancie* in it; *Thirdly*, the *Manifestation* of it to the *World*; and thus farre. I then proceeded.

That which remained then behinde, & with the which I am now come, & of the which you are now to hear, is the *Reason* of the *Petition*, & it is, as I said, in these words; *To behold the faire beauty of the Lord, and to visit his Temple*: In which words may it please you to obserue with mee these two *Points*: *First*, what this *Faire Beauty* was: *Secondly*, the *Power*, and *Force*, that this *Faire Beauty* had. What this *Faire Beauty* was, we shall thoroughly obserue, if so be we do obserue, how it consisted in two *points*: *First*, in regard of the *Parties* that were present in that *House*; *Secondly*, in regard of the *Things* performed by those *Parties*. The *Parties* present in that *House*, was *First* the *Lord* himselfe; *Secondly*, the *Priests*; *Thirdly*, the *People*. The *Things* performed was the *Publike Solemnity* of the worship of God, both in the *Word*, and *Sacraments*, and *Sacrifices*, and *Praier*, and *Praises*. And of every of these in their severall order, and first of the *Presence* of the *Lord*. *Anaxagoras* being demaunded to what end and purpose he was borne, his answer was, *To behold the Hea-*

Anaxagoras,
cum ab eo qua-
reretur, cuius
rei causa natus
esset: respondit,
scdm. oc. Caeli vi-
dendi. Lactant
Inst. l. 1. c. 9.

uent,

¹Psalm 99. 1.

ther ¹Psalm, *The Lord is King be the People never so impatient, he sitteth between the Cherubims be the Earth never so vnquiet.* And as in these two Psalmes hee is said to *Sit*, so in other places of holy Scriptures he is said to *Dwel* betweene the *Cherubims*, both these tearmes *Sitting* and *Dwelling* signifying vnto them his Presence there. Not that he *Sate* or *Dwelt* there in truth & in very deed, as we in our tongue vnderstand or *Sitting* or *Dwelling*, yet that he was as really there present in that place, as themselves were on the *Seates* they sate on, or in the *Houses* where they dwelt.

Concerning the *Priests* that here were present though the *Beauty* they had was nothing comparable to this *Beauty*, yet considered in it selfe it was a *Beauty* no doubt exceeding gracious & glorious too. They were the ^h Holy one of God, and had as *Moses* saith, the *Vrim & Thummim*, that is, *Light* and *Perfection*, the one signifying their *Knowledge*, the other their *Life*, and *Conversation*. Of *Priests* were two sorts, the *High Priest*, and the *Rest* that were inferiour vnto him. Concerning the *Glory* of the *High Priest* we shall the better conceaue what it was, if so be we call to minde what the Sonne of *Sirach* said concerning one of them, namely *Simon* the Sonne of *Onias*.

¹Eccles. 50. 6

He was, ⁱ saith the Sonne of *Sirach*, *as the morning starre in the midst of a clond, and as the Moone when it is full, and as the Sunne shining vpon the Temple of the most High, and as the Rainebow that is bright in the faire clouds, and as the flowre of the Roses in the Spring of the Yeare, & as Lillies by the Springs of waters, & as the branches of the Frankincense tree in the time of Summer, as a fire and incense in the Censer, and as a vessell of masse gold set with all manner of precious stones, and as a faire Olive tree that is fruitfull, and as a Cypresse tree which groweth vp to the clouds. When he put on the Garment of honour, and was clothed with all beauty, he went up to the holy Altar, and made the Garment of holiness honourable.* Concerning the *Glory* of the other *Priests* which

which were inferiour vnto him, we may make an estimate by that which there followeth. ¹When he took the Portions out of the Priests hands, he himselfe stood by the hearth of the Altar compassed with his Brethren round about as the Branches doe the Cedar tree in Libanus, and they compassed him as the Branches of the Palme tree. So were all the sonnes of Aaron in their glory, and the oblations of the Lord in their hands before all the Congregation of Israel. In a word, the Jews, they were ¹ separated as Gods peculiar People from all other People besides, and the Priests as more peculiar vnto God, were ² separated from the Jews.

IV. 11.

¹Levit. 10. 12.
²Deut. 7. 6.
³Num. 8. 14.

Concerning the Presence of the People, if so be in civill Assemblies wheras they are orderly pyld together, & they are not a Rabble, or a Rout, it is no small Beauty which in such Assemblies is to bee seene, how much more was the Beauty in those Assemblies in so peculiar a People as that was. One Timotheus a Captaine of Athens being demanded by Themistocles, what was the greatest joy that ever he had in all his Life, *It was,* ¹saith he, *when in the Olympian games beginning to play my Prize, the whole Theater there present beheld me with their eyes.* And famous is that of the Senators of Rome, who when the Gauls had taken their Citie, and now were entred into the Senate, *They* ²*seemed vnto them as the first like the Images of the Gods,* of such a goodly Presence they were. The Order observed in these Assemblies as it was farre beyond those, so was the Beauty no doubt far fairer, a worthyet Obiect to the Eye. *It is wel seene O God,* ³saith David, *how thou goest, how thou my God, & King goest in the Sanctuary. The Singers go before, the Minstrels follow after, in the midst are the Dancers playing with the Timbrels.* Nor was it prejudiciall to this Beauty that there was perhaps in those Assemblies much Cockle among the Wheat, the Bad among the Good, *All as speaks the* ⁴*Apostle S. Paul, not being Israel, what are of Israel; neither are they all Children, because they are the seed of Abraham.* ⁵seeing it was in respect of the

¹Can. Inquit.
Ludis Olympicis
progreſſentem
me ad Stadium
totum Theatru

²vertisset. Abli-
an. l. 13. c. 43.
³Preter orna-
tum habitumq;
humano argu-

⁴stiterem, maie-
state etiam, quod
vultus gravi-
tasq; oris pre-
ſeſcebat, similis
mor. Div. Liv.

⁵Dec. 1. l. 5.
⁶Psal. 68. 240.
⁷Rom. 9. 6.

bea.

**Procurat*, in
libris de Bap-
tismo comme-
moravi Ecclesi-
am non habentem
maculam
aut rugam, non
sic accipiendum
est, quasi iam
sit, sed quae pra-
paratur ut sit.
quando appare-
bit etiam glorio-
sa. Nunc enim
propter quasi-
dam ignoran-
tias & infirmi-
tates membro-
rum suorum,
habet unde quo-
tidie tota dicat:
Dimitte nobis
debita nostra.
Aug. Retract. l.
2. c. 18.
= Heb. 1. 1.
= Ouid. Met.
6. 15.

better Part that this Beautie here was thus accounted of. Like as we say in our Creed, *The Holy Catholike Church*, notwithstanding there are a many therein, not so Holy as they ought to bee. 1, and the Best haue their infirmities. But thus much of the *Persons*, the Parties here present.

The *Things* performed in these Assemblies wherein this Beautie did consist, was as I said the *Publique Solemnitie* of the Honour and Service of God, both in his *Word*, and *Sacraments*, and *Sacrifices*, & *Prayer*, & *Praises*. And indeed admirable was the Beautie in every of these *Particulars* being beheld with spirituall Eyes. As first & foremost in the *Word*, to consider how the Eternall God at sundry times, and in diuers manners *spake vnto them*, by the *Prophets*. Secondly, in the *Sacraments*, to consider how the same God did bind himselfe vnto them, even as the Debtor bindeth himselfe by bond vnto his Creditor, or Man to Man by Indenture. Thirdly, in the *Sacrifices*, to consider what was due vnto the Sinnes they themselues committed: I say they themselues committed, and yet,

--- *Placidum Pecus, inq, tuendos*

Natum homines.

The milde and gentle *sheepe*,

--- *Animal sine fraude, dolisq,*

The innocent and harmelesse *Oxe*, they forsooth must die the death. Fourthly, in their *Prayers*, how they needed not now make such Apologies, as *Abraham* did vnto the Lord, ° *Behold now I haue begunne to speake vnto my Lord*, and I am but dust and ashes: and againe, ¶ *Let not my Lord now be angry that I speake*: and yet againe, ¶ *Let not my Lord now be angry, and I will speake but this once*: no, they might now talke their fill with him, every Morning, every Evening, both at their *Morning*, and *Evening Sacrifice*. Lastly, in their *Praises*, to consider how they Praised God in his holinesse, praised him in the firmament of his power, praised him in his noble *Acts*, praised him according to his

ex=

Gen. 18. 27.

¶ V. 30.

¶ V. 32.

Ps. 150. 1.

Excellent greatness, praised him in the sound of the Trumpet, praised him upon the Lute & Harpe, praised him in the Cymbals and Daunces, praised him upon the strings and Pipe, praised him upon the well tuned Cymbals, praised him upon the lowd Cymbals. Indeed it was a good thing, as ¹ said the Psalmist, to sing praise un:o their God, yea a ioyfull and pleasant thing it was to be thankfull. And thus much of the Faire Beauty in respect of the Things performed in those Assemblies: now as touching the Power, and Force, this Faire Beauty had, which was, as you may remember, the second Point to be observed.

Concerning the Power, and Force of this Faire Beauty here specified, wee shall take a scantling thereof, if so be we do consider how it ravished this our Prophet, Body, & Soule. First his Soule, and that by way of Contemplation; To behold the Faire Beauty of the Lord: Secondly his Bodie, and that by way of Action, To visit his Temple: Thirdly in that it caused him to ioyne them both together, & that in the particule, [And] To behold the faire beauty of the Lord, and to visit his Temple. And of every of these in their order, and first that his Soule was ravished by way of Contemplation: To behold the faire beauty of the Lord.

Great is the Power of Beauty though it be but worldly Beauty such as is the Beauty of Women. Is not the King ¹ saith Zorobabel, great in his power? Doe not all Regions ² 1. Efd. 4. 18. fear to touch him? Yes I saw him and Apage the Kings Concubine, the daughter of the famous Batacua, sitting on the right hand of the King. And shee tooke the Crowne of the Kings head, and put it upon her owne, and stroake the King with her left hand. Tet in the meane season the King gaped & gazed on her, and if shee laughed at him, he laughed, & if shee were angry with him shee did flatter her that he might be reconciled with her. The Sonnes of God, ³ saith the Scripture, ⁴ Gen. 6. 7. saw the Daughters of men that they were fair, and they tooke them Wives of all that they liked. Behold ⁵ saith Abraham to ⁶ Gen. 12. 17. Sara, I know that thou art a faire Woman to looke upon, there

fore it wil come to passe that when the Egyptians see thee, they will say shee is his wife, so they will kill me, but they will keepe thee alive. Now if so be in worldly Beauty which is but a superficiall Colour only,* covering the Bowels, Bloud, & Bones, things most hideous to be beheld, and that which Diseases some times, alwaies^d Age doth deforme, the power and force thereof is so great, what may we thinke of this Beauty which was ever the selfe same, as fresh in Davids times as it was in the time of Moses, and in the times of the Prophets after, as in Davids long before, nay much more fresh and glorious, having a most Beautifull Temple to adorne it, the Temple of Ierusalē. Howbeit here we are to note, that the Beauty here specified was not outward so much as within, and therefore needed an inwarde Eie, the Eie of Contemplation. The Kings Daughter^e saith the Prophet, is all glorious within, quite contrary to worldly Beauty. Worldly Beauty, as you hard even now, reacheth no further then to the Skinne, to the outward Superficies. It may be faire without and foule within, much like to the Egyptian Temples which were marvelous beautifull without, but within instead of a God, they had a Crocodile, or a Cat, or some strange Serpent more meete for a Canoe or a Den, I for a Daughit, saith an ancient Father, then for a place so gorgeous. It was not so with this Temple. There was Beauty without in deed, but more, much more within, and therefore not to be seene with corporall Eyes so much, such as are comon to vs with Flies, & Gnats, as with the Eie of Vnderstanding, even with those Eyes as speaks^e Theodoret, which Faith hath put into our heads. And thus much for the Prophets Eie, the Eie of Contemplation: not the Eie he beheld when time was, the Beauty of^h Bathsheba with, no, he was blind on that side now, but the Eie of the Minde, and of the Soule, To behold the faire Beauty of the Lord. The second thing I noted here, was that it ravished his Body to, and that by way of Action, and that in causing him to take the paines to goe himselfe in person this.

* Cutes, Visce-
ra, Pituita, &c.
omnis illa Pro-
luuiis Intestino-
rum sub involu-
cris constituta.
Arnob. aduer.
Gent. l. 4. p. 179
^d Fleuit ut in
speculo rugas
adspexit aniles
Tyndaris, Ovi-
ditam. l. 15.

^e Psal. 45. 14.

^f Clem. Alex.
Pedag. l. 3. c. 2.

^g Οὐκ ἔστιν
ἡμῶν.
Theod. Grec.
Afflic. Curat.
Ser. 11.
^h 2. Sam. 11. 2.

thither, and therefore now concerning his Body: *To visit his Temple.*

The word *Temple* in this place doth not argue that this Psalm was made after the Building of the Temple, and that consequently it was none of *Dauids*, the Temple in *Dauids* time not being built, for even long before this time it was¹ said of *Eli* the Priest, *That he sate upon a steele* ^{1. Sam. 1. 9.} *by one of the posts of the Temple.* It is by a kind of Figure then that it is termed here the *Temple*, like as *S. Ierome* upon *Ezechiel*, *We in stead of the citie Noe*^k saith he, *hane* ^{1 Hierom. in E. zech. 1. 9. & 30.} *translated it Alexandria.* for that it was afterward so called; and *S.¹ Austen* to this purpose, *We heare that Christs Dis-* ^{1 Aug. de Com. sens. Evang. 1. 2.} *ciples were bidden to the Marriage at Cana in Galilee, not* ^{1. 17.} *that they were his Disciples then and at that time, but that they were afterwards so to be.* But now concerning the *A-*
ction of Visiting the Temple.

The verbe *To Visit* being a Frequentative, intimates vnto vs the *Frequencie* of the Prophet *Dauids* going to that Temple, his *Frequencie* of going thither, the *Fervencie* of his desire. Concerning his *Frequencie* of going thither it was wel observed by the^m Philosopher that an *Ha-* ^{1 Arist. Ethic. 1. 1. c. 7.} *bit is not gotten by one only action, no more then one swallow* as he speaks in another case, *or one faire Day makes a Summer.* It is as well observed by him in^a another place, *That* ^{1 Arist. Ethic. 1. 2. c. 4.} *it is not the Multiplicity of Actions neither, that doth deno-* ^{1. 1. c. 7.} *minate the party Vertuous, but if he do them vertuously: as a* Just man if he do iust things iustly, a Temperate man if hee do temperate things temperately. In regard whereof the^m *Canonists* were wont to say that *God was the Rewarder of* ^{1. 1. c. 7.} *Adverbs, not of Nounes,* and our Saviour to this purpose, *If thy Eye be single, thy whole Body shall be light, but if thine* ^{1. 1. c. 7.} *Eye be wicked then all thy Body shall be darke:* that is, as *S. Au-* ^{1. 1. c. 7.} *sten* interpreteth it, *Such shall be thy deeds as thy intention is* ^{1. 1. c. 7.} *to doo them.* These two Points, the one of *Multiplicity*, the other of *Quality*, are both of them intimated here in this *Serm. Dom.* in single sole word of *Visiting: To Visit*, implyeth both; *First* ^{1. 1. c. 7.} *Monte. 1. 2.*

it implies a *Frequency* of going to the Temple, as if the Prophet had meant his Feet should even weare out the very steps of the doare. Secondly, it implies his *Fervency* of Spirit which manifestly sheweth that what was done was done religiously. And this it is that must be done, & it must be done thus, that must be held to be such an Action as the Prophet protesteth here he would performe. If either of these two want, or *Frequency*, or *Fervencie*; it makes vs like a Bird that hath but one only Wing, wel we may hop to Church, but fly thither we cannot, we shal never bee able as speakes the Prophet, *To fly thither like a Clowde, and as the Doves to their windowes.*

† *Esay 60. 2.*

The ioyning of both these puts me in mind of the *Third Point*, namely how this our Prophet ioineth likewise together, *Contemplation* and *Action* both, & what in the particle [*And*] *To behold the faire beautie of the Lord, & to visit his Temple*: so that he seemes not to say as *† Machiuel* in another case, *Divide & Impera*, Divide them & master them both; but as it was *†* said of the Ship rather, *Si dividia perdis*: If yee once divide it, you marre all. And therefore what the Apostle *†* saith of married folkes, *Desraud not one another except it be with consent for a time that you may give your selves to Fasting, and Prayer, and againe come together that Satan tempt you not for your incontinency*, may not vnfitly bee applied as to the two Lives the *Contemplativa* and *Actiue* in generall, so to this *Contemplation & Action* of the Prophet here in particular. Our *Soules* and *Bodies* are *†* *Man*, and *Wife*, as it were, so lovely linckt together that till death it selfe depart them, no Divorce betwixt them both. With consent indeed they oftentimes *†* *desraud one another*, that so they may give themselves to *Fasting, and Prayer*, and what is this but the *Life Contemplative*? But afterwards they come together againe, & are carefull for things convenient for them, & this is the *Life Actiue*. These two severall Lives, the *Actiue*, & *Contemplative*, haue had their severall Wel-willers from the beginning.

† *Mach. Comment. l. 2. c. 2.*

† *l. 2. c. 3.*

† *Quintil. Inst. l. 6. c. 4.*

† *1. Cor. 7. 5.*

† *Caro atq; Anima velut quada lege sociantur coniugii. Amb. de Abrah. Patriarch. l. 2. c. 6.*

† *1. Cor. 7. 5.*

ning of the World to this day, while some preferring the *One* Life, some the *Other*, haue wholly addicted themselves or to the *One*, or to the *Other*. Much I confesse may be spoken in the behalfe of either of them, but when all comes to all, the Life that ioynes them both together, & vnites these two *Roses*, the *White*, as it were, and the *Red*, is the Life in my opinion, best accepted with God and Man. I appeare in this case to *Antiquitie* it selfe, which tooke such strict order that very *Monks* who had betaken themselves to *Contemplation*, should not bee^d labourlesse notwithstanding; I, they were to work with their own hands, ^{a Vid. Aug. de Opere Monachi} and that to get their owne living. Howbeit the *Action* ^{Tom. 3.} here meant by the Prophet in this place, is not an *Action* of this nature, it was to vse his *Feet*, not his *Hands*, especially not his *Hands* in a Mechanical kind of sort. It was indeed to vse those *Feet* of his to the often comming to the *Temple*, and not vpon the wagging of a *Straw*, or to absent himselfe from thence, or to make of his owne House a *Chappell* of *Ease*. Hence it is that hee so often^c voweth vn- ^{e Pf. 16. 12.} to God the Sacrifice of Praise and Thanksgiuing in the *Congregation*; that hee so earnestly exhorteth others to ^{f Pf. 134. 2.} sing praises to the Lord in his *Courts*, in his *Sanctuary*, ^{g Pf. 134. 3.} before the^h *Memoriall* of his *Holinesse*, and so much com- ^{b Psal. 30. 5.} plaineth of his owne vncomfortable exile, wherein al- ^{i See M^r Hoo- ker Eccles. Pol. l. 5. §. 24.} though he sustained many most grievous indignities, and indured the want of sundry both pleasures and Honours before enioyed, yet as if this *One* were his onely grieve & the rest not felt, his Speeches are all of the heavenly benefit of *Publike Assemblies*, and the Happinesse of such as had free access therevnto. And as the Prophet here in this place thus ioyneth them together, so doubtlesse no good Professour that liued in thole times, but also did the like, ioyning and coupling both together, least with idle *Contemplation* without comming at all to *Church Assemblies* he might vanish away in his speculation, or comming to *Church Assemblies* without the benefit of *Contemplation*.

¹ *Esay, 59. 13.* he should bee like to those who ¹ *Came neere to the Lord with their mouthes, and honoured him with their lips, but their heart was farre from him.* And thus much of the Reason of the Prophets *Petition* in this place, the *Beautie* of the Church that so much moued him to be so desirous to goe to Church. Now to apply what hath bene spoken, and to make such vse of it as is fit, and to come to the Marke it selfe whereat I first aimed when I first made choice of this Text. *To behold the faire Beautie of the Lord, and to visit his Temple.*

Little wrong was done to *Saul* by the Women of *Israel* when they made it the Burthen of their Song, ^m *Saul hath slaine his thousand, and David his ten thousand. The unlike deserts of these two Princes,* ⁿ saith a worthy Prelat, might iustly admit an *unlike commendation.* Our Saviour in the Gospell indeed, ^o preferreth *Old Wine* before *New*: but in the same Gospell, if wee marke it, he preferreth the *New* Testament before the *Old.* There is no greater Prophet then *Iohn*, ^q saith he, among them that are begotten of women, nevertheless he that is least in the kingdome of God is greater then he, the Kingdome of God being there taken as the Kingdome of Heauen, *Mat. 3. 2.* and the Gospell of the Kingdome, *Mat. 4. 23.* & the Word of the Kingdome, *Mat. 13. 19.* in a word, as our Saviour meant when he said, *The Kingdome of God shall be taken from you, and shall be given to a Nation which shall bring forth the fruits thereof, Mat. 21. 43.*

These things thus, Beloued, it shall bee no disparagement to the Temple here in this place, if so bee we preferre before it the *Beautie* of our Temples. The *Beautie*, I told you, of this Temple consisted in two points, *First*, in regard of the Parties that there were present; *Secondly*, in regard of the Things performed in those Assemblies. The Parties present were first the Lord himselfe, then the Priests, then the People. The Things performed in those Assemblies, was the Publique Solemnitie of Gods Worship both in the

the Word, and Sacraments, and Sacrifices, and Prayer, and Praise: and doth not the Church of God whereof our Assemblies are every of them Parts and Parcels, of the selfsame nature the Church is, even the meanest Assembly that is, (so it be a Congregation) doth not the Church, I say, so farre excell that Synagogue, as the Sunne in his brightnesse the meanest Starre? Begin we first of al with Gods Presence and is it not more in Christian Assemblies; then it was to the Israelites in that Temple. At sundry times, and in divers manners, saith the Apostle to the Hebrews, God spake in the old time to our Father by the Prophets, in these last days he hath spoken to us by his Sonne: and never spake Prophet as spake the Sonne, Iohn. 7. 46. O but you wil say God him selfe spake to Moses, Moses hard his own Voice: I grant he did; and was not the same Voice of the same God hard also in the New Testament, First vpon the Baptisme of our Saviour, Mat. 3. 17. Secondly at another time, Iohn. 12. 28? True it is, it was at those times, it was then, it is not now, howbeit as S. Austen in the matter of the Tongues, To one that should say, saith hee, if thou hast receaved the Holy Ghost, why then speakest thou not as did the Apostles with diversitie of Tongues, thou maist answer him againe, yes, I speake with diversitie of Tongues, for I am in the Body of Christ, that is the Church, which speaketh with such diversitie: right so may we say in this case, no particular Church whatioever, but in regard this was spoken to our Saviour Christ the Head thereof, but hath the benefit of those Words, and may be said to haue heard the voice of God.

Now as we haue God the Father here, the first Person in Trinitie, so haue we God the Sonne too, even as he testified of himselfe, Where two or three, saith he, are gathered together in my Name, there am I in the midst of them. Not as he was in the midst betweene the two Theeues, giuing influence to the one, and none at all to the other, but as he was in the midst of the Doctors, or in the midst of the Eleven Apostles, participating ynto all, or if not so Per-

Heb. 1. 1.

Num. 7. 89.

Esque omnia
huius Linguis
quia in eo sum
Christi corpore
in Ecclesia
sua, quia loquitur
omnibus lin-
guis. Aug. de
Temp. Ser. 188.
p. 723.

Mat. 18. 20.

Luk. 13. 43.

Luk. 1. 46.

Luk. 24. 34. c.

son.

sonally now, for hee is now at the right Hand of God, & there sitteth, as speak the Scriptures, yet as he was in the midst of the *Candlesticks*, Rev. 1. 13.

Together with the *Sonne of God*, we haue God the *Holy Ghost* too, of whom our Saviour himselfe said, that hee should abide with vs for ever, and is therefore called by Tertullian, *The 2^d Vicar of Christ* vpon earth. True it is they had in their *Temple* this *Trinitie* as well as we, the *Father*, the *Sonne*, and *Holy Ghost*, for they were but One God both then, & now, and ever; but come to the Manner of their being there & being with vs in our *Assemblies*, and it was a Riddle to the *Jewes*, wee that haue plowed with *Sampsons Heifer*, that is, with the *holy Scriptures*, haue easily found it out. *Tou shall beare Diebers, and Delvers*, saith *Theodore* of the Christians in his time, & he spake it not in skorne (as our Popish Adversaries would doe) *reasoning about the Holy Trinitie*.

Over and besides the *Holy Trinitie*, wee haue the *Angels* too, here present, in regard of whom the Apostle in his Epistle to the *Corinthians*, *The woman ought to haue power on her head*, that is, to haue her head cover'd, *because of the Angels*. Nor are they present onely as *Spectators*, but they are *Assistants* to vs after a sort, I, they solace themselves in the Beauty of this House according to that of S. Peter, *The which things the Angels desire to behold*: speaking of the *Misteries* published in the Gospel. The word *Beholding* there vsed, being the same that was vsed of S. Peter himselfe when he lookt so diligently into the *Sepulcher*, the Apostle alluding thereby as it is thought to the Figure of the *Cherubims* that were so fashioned by the hand of the Workman, as if they had looked into the Ark.

Concerning the other *Parties* that were present, namely the *Priests* and *People*, how infinitely in each of them doe we *Christians* out-strip the *Jewes*? First concerning our *Priests*, they are not in deed so gorgeous in attire as they

2 Propterea

Paracletum mi

serit Dominus,

ut quousum hui-

mana mediocri-

tas omnia sent

capere non po-

terat, paulatim

dirigeretur, &

ord.aretur, &

ad perfectum

perduceretur

disciplina ab il-

lo Vicario Do-

mini Spiritu

Sancto. Tertul-

de Virgin. Ve-

land. p. 385.

a Iude. 14. 18.

b Kal. 15. 19.

piv. 2. 20.

vici. 2. 21.

2. 22. 2. 23.

2. 24. 2. 25.

2. 26. 2. 27.

2. 28. 2. 29.

2. 30. 2. 31.

2. 32. 2. 33.

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2. 78. 2. 79.

they were, not so glorious to outward view, howbeit being Ministers of better things, how are they much more beautifull notwithstanding? *How beautifull,* ^h saith the Apostle S. Paul, *are the Feet of them which bring glad tidings of peace, and bring glad tidings of good things?* And S. Chrysostom, hee compares them in one ⁱ place to the ANGELS, in another ^k place he prefers them far before them. *To them,* saith he, *that inhabit the Earth, and are conversant therein, is committed the Dispensing of those things which are in Heaven. They have that Power given unto them which he never gave to ANGELS, no not too ARCH-ANGELS themselves.*

Concerning the People, they indeed were a Nation, but they were but one Nation, We, the whole World. And therefore as our Saviour ^l said to his Disciples, *Go and teach al Nations,* so they went and taught them severally; ^m S. John, the Asians; S. Andrew, the Achaians; S. Matthew, the Esbiopians; S. Philip, the Phrygians; S. Bartholmew, the Indians; S. Thomas, the Parthians; & so forth. *Their sound,* ⁿ saith the Apostle, *went out through all the earth, and their words into the end of the world.* Or if so be they went not to all Places in their owne proper persons, as S. Austen ^o seemes to be of opinion, yet hath every Nation now, or at the least wise hath had, the benefit of that Doctrine which the Apostles deliuered to those Nations they then visited in their owne persons. Wee may well adde vnto this Point that peculiar honour and testimonial that is given vnto Christians, in that they are said so many times to bee themselves the Temple of God. I, every of them in particular in regard of their ^q Bodies, to be the Temple of the Holy Ghost. But thus much of out-stripping them in regard of the ^r Partior present. That we no lesse out-strip the too; in regard of the Publike Solemnitie of Gods Worship, namely in the Word, and Sacraments, and Sacrifices, and Prayer, and Praise; remaineth now to be declared, & first

Rom. 10. 15

Clay: de Eu-
charist. in An-
can.Or 38. the
law inuolus,
y is tauu
muu muuthe d: atp-
law, to is u-
cau: 1101an: im d-
m: y: Eu-
sias ilacov,law vti ayye-
lon vti Ag-Xayayay
i law i OdeChrylde Sa-
cord. 1. 3.Mark. 28. 19
See Euseb. 4. 3
c. 1. & Hieron.
Catal. Scip. Ec-
clesiast.Rom. 10. 18
Aug. ep. 80.1. Cor. 3. 16,
2. Cor. 6. 16.

1. 1. Cor. 6. 19,

concerning the Word.

First then concerning the Word, they had *Moses* & *grants*, and they had the *Prophets*. *Moses*, as speaks *Theodore*, who was *The Ocean of Divinitie*, and instructed mouth to mouth as it were by God himselfe; the *Prophets*, who were the *Floods*, and so many *Rivers* as it were, derived from him. *Moses*, he delivered them the *Law*; the *Prophets*, they were the *Interpreters* of the *Law*. Both *Moses* and *Prophets* so compleat at that time for the *Salvation* of the *Jewes*, as that of *Abraham* vnto *Dives* concerning the *Salvation* of his Bretheren then living, *They haue Moses & the Prophets let them hear them*, was an Argument that would not admit of any reply that *Dives* made. For when he answered therevpon, *Nay Father Abraham, but if one come vnto them from the dead, they will amend their lines*, the *Patriarch* holds himselfe to his first Answer, *If they heare not Moses, and the Prophets, neither will they be perswaded though one rise from the dead againe*. Now if they were then taught so wholly and perfectly by *Moses*, and the *Prophets* alone, how much better is our case who haue the *Apostles*, and *Evangelists* annexed vnto them? *Moses* and the *Prophets* indeed being a *Light*, as *S. Peter* speaketh, that shineth in a darke place, but the *Apostles*, and *Evangelists*, as the *Day starre* arising in our hearts. And thus much of the Word.

1 V. 30.

2 V. 31.

3 1 Pet. 1. 19.

4 Primd itaq.

tenere te volo

5 C. De N. I. I. I. I.

Christum C. C.

leui iugo suo

not subdidisse

6 & sarcina leui:

vnde Sacramen

tu numero pau

cissimu, obserua

tione facillimis

significatione

praeantissimu

societatem. novi

Populi colliga

uit. Aug. epist.

118 & de Doct

Christi. 1. 3 c 9.

Ysid. Zanch.

de Redempt. 1. 1

c. 16. p. 400.

7 1. Cor. 10. 1.

8 V. 3.

How farre wee out-strip them in the *Sacraments*, *S. Austen* will beare vs witnesse, who speaking of theirs, and ours: *We*, saith he, are not pressed with the heavy burden they were, but our Lord and his *Apostles* haue deliuered vnto vs a few *Sacraments* instead of many, & the same in performing most easie, in signification most excellent; in obseruation most reverend: and he nameth in that place *Baptisme*, and *The Supper*. True it is, the *Apostle* saith, *They were all vnder the Cloud, and all passed through the sea, and were baptised vnto Moses in the cloud, and in the sea; and againe, They did all eate the same spirituall meat, and did all drinke the same*.

same Spirituall drinke, for they dranke of the Spirituall Roocke that followed them, and the Roocke was Christ, howbeit this which the Apostle saith, is in regard of the Substance and Effect of the Sacraments, the signification of our Sacraments is much more cleere then theirs was, theirs signifying Christ to come, Ours that Christ is come already.

In our Sacrifices we are farther before them then in our Sacraments, having had in our Church the selfesame Sacrifice really* added, whereof all their Sacrifices were but shadowes. For if the blood of Bulls, & saith the Apostle, & of Goates, and the ashes of an Heifer sprinkling them that are uncleane, sanctifieth as touching the purifying of the flesh: in P. 74.

how much more shall the blood of Christ which through the eternall spirit offered himselfe without spot to God, purge your conscience from dead workes to serue the living God?

And againe a little after, The law,^b saith he, hauing the shadow of good things to come, and not the very image of the things, can never with those Sacrifices which they offer yeare by yeare continually sanctify the commers therunto. ⁱ For it is vnpossible that the blood of Bulls and Goats should take away sinnes. Now if so be we would know the vertue of our Sacrifice, though it were but One, their Sacrifices being Many, With ONE offering, ^k saith the Apostle, hath bee consecrated for ever them that are sanctified. And he had said a little ^l before, As it is appointed vnto men that they shall

once die, and after that commeth the iudgement. so Christ was ONCE offered to take away the sinnes of many. And comparing his Priesthood with theirs, Among them, ^m saith ⁿ he, many were made Priests, because they were not suffered to endure by the reason of death, but this man, because he endu-

reth ever, hath an everlasting Priesthood. And againe a little after, ^o Such an High Priest it became vs to haue which is

holy, harmelesse, undefiled, separate from sinners, and made higher then the heauens, which needed not daily as those High Priests, to offer vp Sacrifice, first for his owne sinnes, & then for the Peoples for that did he ONCE, when he offered vp

him.

* Pro quibus omnibus Sacri-
ficiis vnum nos
habemus. Aug.

ⁱ Heb. 9. 13.

^b Heb. 10. 1.

ⁱ V. 4.

^k V. 14.

^l Heb. 9. 27.

^m Heb. 7. 13.

ⁿ Heb. 7. 26.

* Td. 1. 10.

mides 2. 10.

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himselfe. Comparing then those Sacrifices with this of Ours, I may say of them as did *Theodore* of the like offered by the Gentiles, *They were such kinds of Sacrifices as were fit for Huffers, and Butchers to make.*

Lastly, concerning *Prayer*, (wherein I comprehend with the Learned, not onely the *Asking* of things needfull for vs, and *Deprecation* of things hurtfull, but the *Confession* of our Sins, the *Praises* of God, & *Giving thanks* for Benefits received at his hands) how far we out-strip the *Jewes*, witnesse that of the *Prophet Malachie*, who comparing both together *Theirs* and *Ours*, *From the rising of the Sun*, I saith hee, *unto the going downe of the same*, my Name is great among the Gentiles, and in every place Incense shall be offered unto my Name, & a pure offering. Now what is this Incense but *Prayers*, for so the *Holy Ghost* himselfe interprets Incense, *Rev. 5. 8.* And that this *Pure Offering* is the same, witnesse that of *Tertullian*, *A Pure Offering*, that is, a pure Prayer from a Conscience that is pure. *Marcion 1. 4. 7.* For if so be, as speaks the same Father in another place, *the Conscience blush*, *Praier it selfe may blush too*. I, but you will say, since these our *Prayers* must needs tast of the *Cake* from whence they come, and the *Cake* is very impure, be it the *Conscience*, or the *Heart* of Man, how can they bee the *Pure Offering* here spoken of in this place? The answer is, that there is in Heaven a certaine *Angel*, it is indeed our SAVIOUR CHRIST; that comes & stands before the Altar, having a golden Censer, and much odours given unto him to offer with our *Prayers*. Howsoever then as proceeding from our selues, they are tainted and corrupt, yet are they sweetened by our Saviour, provided that they bee *Infirmities* only that taint them, not *Lord crying Sins*, for if they once come to that passe, then farewell all approaching and appearing in Gods sight. *When you shall stretch out your hands*, I saith the Lord, *will hide mine eyes from you, and though you make many Prayers I will not heare*: the reason he giues immediatly, *For your hands are full of blood.*

And:

And yet immediately after too, as if he were loath for all that, to giue even such an utter Repulse. *Wash you,* ^{v. 16.} *saith* ^{v. 16.} *calum in ad* *he, make you cleane, take away the Evil of your Workes from* ^{um & aggra-} *before mine eyes, cease to doe euill, learne to doe well, seek* ^{ationem, ut ad} *iudgement, relieue the oppressed, iudge the Fairerlesse, and* ^{Dum quasi ma-} *defend the Widow. Come now, and let vs reason together,* ^{na facta procu-} *saith the Lord, though your Sinnes were as Crimson, they shall* ^{tionibus ambia-} *be made white as Snow: though they were red like Scarles,* ^{Has via Des-} *they shall be as wooll. And to this end and purpose hath the* ^{grata est. Ter-} *Church of God Militant for this Sixteens hundred yeares* ^{tul. Apolog.} *and vpwards, beene in her several Congregations continu-* ^{l. 1. c. 39 p. 709.} *ally on her Knees. We come by troupe,* ^{7 Enarratio} *saith Tertulian,* ^{vullosos, id est} *that being banded as it were together, we may be Supplicants* ^{supplicantes &} *enough, not so much to beseech, as to beseege God with our* ^{ut deo litos} *Prayers. This force to God is most acceptable. The sound of* ^{xiuius in lo-} *Men, Women, Children, and Infants,* ⁷ *saith S. Basil, pray-* ^{ing in the Church together, seemes like the sound of the} ^{re, ad p. 7} *Waues beating against the Sea-shore.* ² *Serom, he likens it* ^{ymuato} *to the Noise of Thunder, and in another place discoursing* ^{nosus nalis} *of the Funerals of Fabiola, The Psalmes,* ² *saith he, did sound* ^{nis ueris de-} *aloud, and the Halleluiah that was sung, did shake as that* ^{de uellu} *instant the golden seatings of the Temple with the noise it* ^{out, ianitu} *made. And in this respect it is, that S. Basil somewhere* ^{m. J. Basil.} *saith, that even Prayer it selfe when it hath not the consort* ^{Hexameter} *of many Voyces to strengthen it, is not it selfe.* ^{p. 33.}

But of all the Beauties in our Church, nothing so beautifull indeed as the Beauty of our Saviour CHRIST IESVS. ^{ad similitudi-} *He was,* ^{zem celestis To-} *saith S. Austen, a beautifull God, he was the Word* ^{nitui Amen re-} *best & vana Idolorum Tempia quatiuntur?* ^{Hier. Praem. in secund. Lib. Comment. ad Gal.} *p. 173.* ² *Souabani Psalmi, & aurata Tempiorum, septuaginta in sublime quatiebat Alleluia.* ^{Hier.} *ad Oceanum. Epiph. Fabiola. Epist. 30. p. 101. Vid. Epist. 17. ad Eusebium.* ² *The Popish Church hath now adades no such custome, so well it agreeth with their own Church of old.* ^{Vid. B. Pilkington on Nebemias. c. 2. p. 16. & Kal. avl. d. v. p. 16. & x. u. r. d.} *anpovvra & dravdpvra nodd. i. Basil. Epist. 68.* ² *Nobis ergo iam credentibus,* ^{vbiq.} *Spon/us pulcher occurrat, Pulcher Deus, verbum apud Deum, pulcher in utero Virginis, vbi* ^{non amissit Divinitatem, & sumpsit humanitatem, Pulcher natus infans verbum, quia & cum esset} *infans, cum surret, cum manibus portaretur, guli lacrimis, Angeli laudes dixerunt, Magus* ^{stella dixit, adoratus est in praesepe cibaria animulorum mansuetorum, Aug. in Ps. 44. p. 173.}

e^a *Adrom* that was with God, he was beautifull in his mothers wombe,
deparat & where he lost not his Divinity; and yet he tooke Humanity on
God *ueneru* him. He was beautifull being borne an Infant, because when
visus he was an Infant when as he suckt the teat, and was carried
 Theodoret. in his mothers armes, the Heavens spake, the Angels praised
 de Grec. Affl. him, the Starres directed the Wise men to him, he was adored
 Ser 6. in the Manger being to be meat convenient for the Mouthes
 a Sine Matre of gentle Beasts. And this is that faire Beauty which wee
 de Patre natus, of gentle Beasts. And this is that faire Beauty which wee
 creavit unum celebrate this Day. This Day it was that having made for
 diem, sine Patre himselfe a Tabernacle, as speaks Theodoret, in the wombe
 de Matre natus of the Virgin, hee issued forth from thence both a visible
 uenerunt aug. Man, & a God to be adored. Borne of the substance of the Fa-
 de Temp. Ser. ther before all Worlds, but assuming that of the Virgin Mary
 12. p. 414. which did appeare to the World. Borne, saith the same Father,
 e^a *Legimus* & as it were this Day, and yet from all eternity. Borne of his Fa-
 fideliter retine. ther, & saith St Austen, without a Mother, he created every
 mus quod sub Day, borne of his Mother without a Father he hath conse-
 principio nas- crated this Day. So that whereas, saith the same Father in an
 centis mundi in other place, in the beginning of the World Man was made to
 primo homine the likeness of God, the case is altered now at this time, for this
 fecerit nos Deus Day God is made to the likeness of Man. Nor let it seeme in-
 ad imaginem credible, & saith he, that he should be borne of a Virgin, who
 similitudinem out of the Virgin Earth made the first Man that ever was.
 suam. Ecce in These the Beauties of our Church, and of every our se-
 hac die mutata verall Congregations, what remaineth but our Desires in
 vice factus est respect of them bee such as was the Prophet Davids, con-
 Deus ad imagi- cerning the Temple, namely to behold there these
 nem & simili faire Beauties, and to visit these Places, that if so be that
 tudinem nostram Beauty were so powerfull with the Prophet which was so
 Aug. de Temp. farre inferiour vnto ours, ours with vs should be more po-
 Ser. 9. p. 410. werfull as being farre more beautifull, and so farre superi-
 e^a *Nec* fit incre. our vnto theirs. Let it ravish then our Soules by way of
 dibile quod ipse Contemplation, and like a load Stone draw our Bodies to
 natus de virgi- by way of Action to these Places, & let vs ioine here Bo-
 ne, qui Adam de dy, and Soule, by Contemplation, and Action both. Let vs
 virginis pulve- not take as Gods Name, so not his Beauty in vaine, if so be
 re, & prius mulierem potu- is de costa for-
 is de costa for- mare. Aug. de
 Temp. Ser. 181.

the Lord will not hold him guiltlesse that takes his Name in vaine, how will hee iudge those another day that so much contemne this his Beauty?

And to the better effecting hereof, let vs come often to this House, and as the Word here vsed is a *Frequentative*, so let our deedes be frequent to. To come *Nos* as all with the Popish Recusant; or but *Montibz* with the Church-Papist; or in the *Forenoone*, or *Afernoone* onely, with the halfe Christian; or when *Service* is halfe done with the carelesse Gospeller; or when there is a *Sermon* onely with the Precisian; are Vices all of a *Quality*, though not all of the selfesame *Quantity*, all able to drowne vs though not all after one sort. The *Precisian*, he is drowned, as it were, in Rose water; *Moses* and the *Prophets* are nothing with him here, vnles *Lazarus* be sent him from the Dead again. The *carelesse Gospeller* in a Bole of Water, a little serues his turne: The *Halfe Christian* in mudd and water: The *Church-Papist* in a River of water, but the *Recusant* hee that will never be here, and that ytterly shunneth these Assemblies, he is drowned in a Sea of Water, drowned in deed as are the rest, but the maner of his Drowning more dreadfull, so much the farther from all *Hope*, as hee will needes be farthest from all *Helpe*. If now you demand of me how often you should come hither. I answer euen as often as this *Beauty* here is to be scene in the *Publike Service* of our God. Whether on the *Saboth Day*, or on *Holy Daies*, or euen on the *Weekes Daies*, specially *Masters & Mistresses* of Families, vnlesse as *Zanchinus* vel states the Question, *Our sicknes* is such as that we cannot come, or our *Affaires* of such importance as that we may not defer the till another time. Hee or Shee that at every time comes elie, when ever opportunity is offered, it is a signe they are enamored with this *Beauty* of the Lord, and they that with this *Beauty* are so enamoured in this World, shal another Day behold his fairer *Beauty*, & Visit his other *Temple* in the World to come, Of which *Beauty*, and which *Temple*.

¹ De qua Virbe to speake in S. Austens¹ phrase, What soever a Man shal say,
 quicquid homo it is as it were but a Drop in comparison of the Sea, & a Spark
 dixerit quasi in respect of a Fire. For how, saith the same^k Father in an
 flilla de mari other place, should it possibly come into the Tongue of Man,
 est, vel quasi that could neuer come as yet into the Heart of Man. It being
 scintilla de foco. Aug. Tom. 9. de an invincible Truth which the Apostle¹ S. Paul hath to
 Aug. Tom. 9. de the Corinthians, The things which Eye hath not seene, nei-
 c. 4. p. 556. ther Eare hath heard, neither came into mans Heart, are,
 h. Quid queris which God hath prepared for them that love him.

ut ascendat in
 linguam, quod
 in Cor non af-
 cendit. Aug. in
 Psal. 85. p. 650.
¹ 1. Cor. 13.
² Mat. 13. 32.

The same GOD so blesse vs, and the Seed that hath
 beene sowne, that with Yov of the Poorer Sort
 the^m Cares of this World, with Yov of the
 Wealthier, the deceitfulness of your Riches, with
 EITHER of Yov of either Sort, the Lusts of other
 Things, grow not up like Thornes and choake it.

FINIS.



